

સાદા, સદાસદા, સદાસદા, સદાસદા, સદાસદા, &c. But the most striking feature, which a minute examination of the texts of Dr. Geldner discloses, is the importance given by him, in several instances, in the body of the texts, to words which Westergaard has relegated to foot-notes; though, in many instances, quite new forms of words found in the oldest copies are met with.

In the preparation of this work, I have strictly followed the different readings of both these authorities. No rules have been given not sanctioned by the sacred texts. The notable features of the Gāthā dialect, as distinguished from the Avesta writings, are given. As for its peculiar forms of nouns, pronouns and verbs, the student is referred to Chapters III., VII. and VIII., indicating where necessary the different readings of Westergaard and Geldner. In the chapter on Syntax, it has been thought proper to cite the sacred texts wherever its rules are laid down; for further illustration to those rules, references are given.

In the preparation of this work, I have availed myself, among others, of the works of Westergaard, Geldner, Spiegel, Haug, Justi, Monier Williams, Benfey and Kielhorn.

In conclusion, I beg to offer my grateful thanks to the respected Trustees of the Sir Jamsetjee Jeejeebhoy Translation Fund for their liberal support by subscribing for seventy-five copies of this work.

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ABBREVIATIONS EMPLOYED IN THIS GRAMMAR.

Abl.	ablative case.
Acc.	accusative case.
Adj.	adjective.
Adv.	adverb.
Adv. comp.	adverbial compound.
Appos. determ. comp.	appositional determinative compound.
Atmepada	Atmepada.
Attrib. comp.	attributive compound.
Av.	Avesta.
Cl.	class (i. e., the class to which a verb belongs).
Comp.	compare.
Compar.	comparative degree.
Copul. comp.	copulative compound.
Darmes	Professor Darmesteter.
Dat.	dative case.
Demonstrat.	demonstrative pronoun.
Desider.	desiderative verb.
Determ. comp.	determinative compound.
Du.	dual number.
Ed.	edition.
E. g.	(<i>l. exempli gratia</i>) for example.
Eng.	English.
Fem.	feminine.
Fr.	from.
Frag.	Fragmenta.
Gāth.	Gāthā dialect.
Geld.	Dr. Karl F. Geldner.
Gen.	genitive case.
I. e.	(<i>l. id est</i>) that is.
Imperat.	imperative mood.
Imperf.	imperfect tense.
Incho. base	inchoative base.
Instr.	instrumental case.
Inten.	intensive verb.
Int.	interrogative pronoun.

Justi	Professor F. Justi.
Khor. Nyā.	Khorshed Nyāeshi.
L., or Lat.	Latin.
Lit.	literally.
Loc.	locative case.
Mas.	masculine.
Mills.	the Rev. Dr. L. H. Mills.
Neut.	neuter.
Nom.	nominative case.
Nyā.	Nyāeshi.
Orig.	originally.
Parasmai.	Parasmaipada.
Partic.	participle.
Pass.	passive.
Patronym.	patronymic.
Per.	person.
Perf.	perfect tense.
Plu.	plural number.
Pos.	positive degree.
Pot., or Potē.	potential mood.
Pres.	present tense.
Pres. partic.	present participle.
Reduplic.	reduplicated form.
Relat.	relative pronoun.
Rt.	root.
Sans.	Sanskrit.
Sax.	Saxon.
Sing.	singular number.
Str. b.	strong base.
Subjunc.	subjunctive mood.
Subs.	substantive.
Super.	superlative degree.
Ved.	Vedic.
Vend.	Vendidad.
Visp.	Vispered.
Viz.	(Lat. <i>Fidelicet</i>) namely.
Voc.	vocative case.
W. b.	weak base.
Wester.	Professor N. L. Westergaard.
Y., or Yaç.	Yagna.
Yt.	Yasht.

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AVESTA GRAMMAR.

1. Avesta, the ancient and sacred language of the Parsees, bears a close affinity to Sanskrit, the classical and learned mother-tongue of the Hindoos. It is a branch of the great Aryan stock of languages, called by philologists Indo-European. Comparative Philology has proved beyond doubt that it is a genuine sister of Sanskrit.

Letters.

2. The Avesta alphabet consists of 47 letters; 13 vowels and 34 consonants. They are, like Persian, written from right to left.

Vowels.

𐬀 a (short)	𐬀 e (short)
𐬁 â (long)	𐬂 ê (middle)
𐬃 i (short)	𐬄 ē (long)
𐬅 ī (long)	𐬆 o (short)
𐬇 u (short)	𐬈 ō (long)
𐬉 ū (long)	𐬊 𐬌
𐬋 ere	

¹ Corresponding with the Sanskrit ॠ ṛi.

² Pronounced like e in the word *fel*.

³ Pronounced like a in the word *mate*.

⁴ Sounded like o in the word *for*.

⁵ Sounded like o in the word *fore*.

⁶ Pronounced like ū with a slight tinge of a nasal sound, like the French *un* in *boulangier*, *langue*, *uncre*, &c.

ᳵ	k	ᳵ	dh
ᳶ	kh	ᳶ, ᳷	n
᳸, ᳹	q	ᳺ	p
ᳺ	g	᳻	ph
᳼	gh	᳾	b
᳾	ch	᳿	m
᳿		᳼, ᳾	y
᳼	i	᳾	r
᳼	t	᳼, ᳾	v
᳼	th	᳼	w
᳼	d	᳼ ᳼ (ns)	

Professor Geldner, in his Avesta Texts, uses 𐬑 before 𐬀, and 𐬒 before vowels. He considers the former a modification of 𐬕 h, and the latter of 𐬕 hv.

२, ५—Of the two, ५ is a little soft, between a surd and a sonant.

* ㄱ—This letter never occurs at the beginning or end of a word; neither between two vowels.

* 𐬰, 𐬠 — 𐬰 is used at the beginning and 𐬠 in the body of a word. 𐬰 is an obsolete form of 𐬰, generally seen in old copies. Exceptions:—𐬰𐬠𐬰𐬠𐬰 Yagna 35, 2; 𐬰𐬠𐬰𐬠𐬰𐬠𐬰𐬠𐬰𐬠𐬰 (see Westergaard's Zend-Avesta) Yasht 1, 19.

3 **ل**, » — **ل** is used at the beginning and » in the body of a word. Exceptions: — **ل**, **ل**, &c.

⁶ Pronounced like the Sanskrit *ṣ*, or *c* in the word *city*, or like *s* in *sun*.

١	و	u
٢	س, ش	sh
٣	ز	z
٤	ه	h
٥	ك, ق	k, q
٦	ع	um

3. It should be noted that the Avestan characters, unlike Sanskrit, Pehlvi and Persian, are always written in their full forms without being joined with one another, except 𐬀, 𐬁, 𐬂, and 𐬃, which are optionally written conjointly; as, 𐬀𐬁, 𐬂𐬃, 𐬀𐬂 and 𐬁𐬃.

¹ Sounded like the Sanskrit ऋ, or ॠ in the word *aure*. ཀུ and རུ may optionally be written conjointly:—ཀུལ and རུལ; e.g., མུག་ཤར་པུས་ཁྱེད་ཀྱི་ཡོན་ཏན་ལྷན་དུ་བྲུང་།

² س—Pronounced like the Sanskrit स, or ss in the word *compassion*. س is a modified form of س, and, according to Dr. Geldaer, is used before د only, e.g., سدد

z Pronounced like z in the English word *azure*, or the Per. *z*

• 3. 4-Sounded like *ng* in the word *ring*. Their uses will be explained hereafter.

3. ξ—This conjunct letter, though rarely used, is considered by Prof. Lepsius an aspirate of ζ, on the supposition that soft letters in their aspirate forms have generally a curved stroke to the right below them; as, η, θ; and hard ones have the same.

the top; as, *h, h, h*. According to this theory *h* ought to be pronounced *mh*, and not *hm*, as is now done.

(To be read from right to left.)

Acti	Vahistem	Vohû	Ashem
Hyat	Ahmûi	Ustâ	Ustâ
Ashem	Vahistâi	Ashbâi	
Atiâ	Vairyô	Ahû	Yathâ
Hachâ	Ashûchit	Ratna	
Manaphô	Duzdô	Vaphêus	
Aphêus		Shyaothananân	
Ahurâ	Khshuthremchâ	Mazdûi	
fiçtârem	Dadat	Dregubhyô	Yûn
Yêçnê	Âut	Hâitâm	Yênhê
Ahurô	Mazdâo	Vaphô	Paiti
Hachâ	Ashât	Vnêthû	

¹ The transliterated form should be read from left to right, each word.

5. An Avesta word may begin with any letter, except 𐬨, 𐬩, 𐬪, 𐬫, 𐬬, 𐬭. There are no words beginning with 𐬮, 𐬯, except 𐬮𐬀, 𐬯𐬀, 𐬮𐬀𐬀, 𐬯𐬀𐬀. A complete word may end in any vowel, except 𐬮, 𐬯 (𐬫), or in one of the consonants 𐬬, 𐬭, 𐬮, 𐬯, 𐬰, 𐬱. Words do not end in more than two con-
sonants.

Vowels.

6. Of the 13 vowels already mentioned, $\text{अ}, \text{इ}, \text{उ}, \text{ए}, \text{ऐ}, \text{ओ}$ are short; and $\text{आ}, \text{ऋ}, \text{ॠ}, \text{ऌ}, \text{ॡ}$ are long. ऋ is pronounced between ए and ऌ ; neither too short nor too long. It is sometimes called the ऋ of *guna*, since it is a modification of इ or उ after अ .

Besides these, there are 18 conjunct vowels^s.—ריז, ריז, ריז,
ריז, ריז, ריז, ריז, ריז, ריז, ריז, ריז, ריז, ריז, ריז, ריז, ריז, ריז, ריז, ריז,

7. $\dot{\iota}$, \ddot{e} , \ddot{o} , $\dot{\gamma}$, and $\{\dot{\epsilon}\}$, when followed by a heterogeneous vowel, are changed to $\ddot{\iota}$, \ddot{e} and $\dot{\gamma}$, respectively, called semi-vowels.

RULES OF EUPHONY (*Sandhi*).

Contact of Final and Initial Homogeneous Vowels.

8. Homogeneous vowels, in Sanskrit and in Avesta (except ३ + ३),

¹ All vowels are considered to be sonant or soft letters.

There are, in Avesta, strictly speaking, no diphthongs (i.e., the union of two vowels in one sound) as we have in Sanskrit, viz., ए, ऐ, ओ, औ; these are represented by eu , ow , ou , ow , respectively.

Mark, that س is pronounced so, and not soo.

$\bar{d} + \bar{m} = m\bar{d}$. $a + d = e$; as, $m\bar{e} + m = m\bar{e} m; + m\bar{m} = m\bar{m} m$; $(-m)\bar{e} + (-m) = (-m)\bar{e} m$; $-m\bar{m} = -m\bar{m} m$; $(-m)\bar{e} + (-m) = (-m)\bar{e} m$. $m\bar{e} + d\bar{e} = m\bar{e} d$.

ए + न = एन; ^३ (before the final ए or अ). अ + इ = ए; e.g.,
ए + अ = ऐ; ए + न = एन. परम + इ अर = परमे अर.

१ + म = म. अ + उ = औ; us, मरु + मलय = मरुमलय;
मरु + म = मरुम. दह + उत = दहोत.

१ + ५ = ३५ ५ + ५ = ५०

१) $1 + u = 1u$. अ + क वा अ + क = अक. e.g., इह + कतुः = इहकतुः

11. When a word or its component part ends in ω , and the following begins with $\iota\epsilon\kappa$, $\iota\gamma\beta$ or $\{\epsilon$, $\iota\epsilon\kappa$ is changed to ι , $\iota\gamma\beta$ to ι , and $\{\epsilon$ to $\}$. In Sanskrit the changes are as follow:—

$३ + २ = ५$, $१० + ४ = १४$, $७९ + २ = ८१$; $६७ + ३ = ७०$; $१०९ + २ = १११$. यरा + इच्छा = यद्विच्छा.

¹ Note.—Before \mathfrak{d} , \mathfrak{w} or \mathfrak{y} , \mathfrak{m} is changed to \mathfrak{z} ; as, $\mathfrak{m}\mathfrak{d}\mathfrak{m}$ $\mathfrak{z}\mathfrak{d}\mathfrak{m}$
 $\mathfrak{m}\mathfrak{d}\mathfrak{m} + \mathfrak{m}\mathfrak{d}\mathfrak{m} = \mathfrak{z}\mathfrak{d}\mathfrak{m}\mathfrak{z}\mathfrak{d}\mathfrak{m}\mathfrak{m}\mathfrak{d}\mathfrak{m}$; $\mathfrak{m}\mathfrak{d}\mathfrak{m} + \mathfrak{m}\mathfrak{d}\mathfrak{s} = \mathfrak{z}\mathfrak{d}\mathfrak{s}$
 $\mathfrak{m}\mathfrak{d}\mathfrak{m}\mathfrak{z}\mathfrak{d}\mathfrak{m}$.

* Sometimes, though seldom, $\text{၁} + \text{မ}$ is changed to မိ ; e.g.,
 မပူမလှမိမိလှလှ Vispered 20, 2; 24, 1; also မလှမိမိလှလှ (origi-
 nally, $\text{မလှလှ} + \text{မလှလှ}$ lying utterance).

³ *Note.*—The coalescence of $\text{ṛṇ} + \text{ṣ}$, $\text{ṛ} + \text{ṣ}$, or $\text{ṛṇ} + \text{ṣ}$ is also ṛṣ ; Sans. $\text{ṛ} + \text{ṣ}$ or $\text{ṛṣ} = \text{ṛṣ}$; as, $\text{ṛṇṣ} + \text{ṣ} = \text{ṛṣṇṣ}$.
 $\text{ṛṇ} + \text{ṣṣ} = \text{ṛṣṣ}$; + $\text{ṛṇ} + \text{ṣ} \text{ṛṇṣ}$ (ṛṇ) = ṛṣṣṇṣ (ṛṇ).

८ + ३ = ११. आ + ई = ए; e. g., यथा + ईभते = यथैभते.

• १ + ३ = ४. आ + उ = ओ; e. g., सा + उवाच = सोवाच.

१ + ३ = ४. आ + ऊ = आ; e. g., तश + ऊचुः = तशोचुः.

१) $\frac{1}{x} + \frac{1}{x} = \frac{2}{x}$. आ + क or आ + क = अर: c. g., $\frac{1}{x} + \frac{1}{x} = \text{orig.}$

$$\text{rt. } \angle A + \angle B = 90^\circ; \quad \angle C + \angle D = 90^\circ$$

Gold. Yt. 13, 25. यथा + कृषिः = यथर्षिः.

12. In Avesta, as in Sanskrit, when a word or the first part of a compound ends in ५-८-५० इ ई, ५-७-३ उ ऊ, or १६ क् क, and the following begins with a heterogeneous vowel, ५-८-५० इ ई is changed to ५५ , ५-७-३ उ ऊ to ५५ , and १६ क् क to १६ ; e.g.,

$अ०म०३० + १०० = अ०म०३००१००; १०५० + १ = १०५०५०$
 इति + अक्ष = इत्यक्ष.

इति + आह = इत्याह.

$$= \text{על} + \text{על} = \text{עלעל}; \quad \text{על} + \text{עלעל} = \text{עלעלעל}; \quad \text{עלעלעל} + \text{עלעלעל} = \text{עלעלעלעלעל}$$

* Note.—The union of $\mathfrak{Z}_m + \mathfrak{M}$, $\mathfrak{Z}_m + \mathfrak{M}$ or $\mathfrak{Z} + \mathfrak{M}$ is also \mathfrak{M} ; In Sans. अ + अि or अि = अि.

* *Note.*— $\text{נ} + \text{נ}$ is contracted to ננ ; so, $\text{נ} + \text{נ}$ to ננ ; ננ , $\text{ננ} + \text{נ} = \text{נננ}$; $\text{ננ} + \text{נ} = \text{נננ}$; $\text{ננ} + \text{נ} = \text{נננ}$; $\text{ננ} + \text{נ} = \text{נננ}$ (Geld. Yl. 16, 1.) $\text{ננ} + \text{נ} = \text{נננ}$ Geld.; $\text{ננ} + \text{נ} = \text{נננ}$ Geld.

² Mark မုတ္တမသုတ္တံ Gold. (well-strained) Yt. 5, 8. 63;
but, မုတ္တမသုတ္တံ Wester.

$\mu_1 + \mu_2 = \mu_3$ इति + उक्तम् = इत्युक्तम्.

$मपुत्रम् + पुत्रम् = मपुत्रपुत्रम्$; मही + भव = महाभ.

$\text{על} + \text{על} = \text{על}$; similarly, והנהגה ,
 נחמה , &c.

וְעַל־כֵּן, - עַל־כֵּן עַל־כֵּן עַל־כֵּן; similarly, - עַל־כֵּן עַל־כֵּן עַל־כֵּן + עַל־כֵּן עַל־כֵּן עַל־כֵּן

$$\text{פולגט פאר אונזער} = \text{פולגט פאר אונזער} + \text{פולגט פאר אונזער} = \text{פולגט פאר אונזער}$$

+ 2000

$$עו + עו = עווע; \quad עו + עו = עווע;$$

१०५५५ + १११११ = १०५५५११११११. मयू + आनन = मःवानन.

$$m + n = m + n; \quad m + n = m + n; \quad m + n = m + n$$
$$(\text{مسند}) = (\text{مسند}) + (\text{مسند}) ; (\text{مسند})$$

१ + १००० = १००१; १ + १००१ = १००२; १००० + १००१ = १००१००१.

$$a + b = c \quad ; \quad a + b + c = d$$

עֲוֹנוֹתָיִם = עֲוֹנוֹתָיִם (originally, עֲוֹנוֹתָיִם; an euphonic change of עֲוֹנוֹתָיִם to עֲוֹנוֹתָיִם)

$$M + \mu = M; \quad M + \mu = M \quad (\text{orig. } M)$$

Exception: 6696 — 7777 Yt. 5, 102, well-laid (Darnes.)

$$-a_1x + q^1S = -a_1x_1S; \text{ 66 } (x_1, x_2, \dots, x_n) \text{ 66 } (x_1, x_2, \dots, x_n) \text{ 66 } (x_1, x_2, \dots, x_n)$$
$$L_{\text{Ave}} = L_{\text{Ave}} + L_{\text{Ave}}$$
$$S_1 + S_2 = S_3$$
$$x + y + z = 10$$

Exception:— **גדול** large, great.

$$y + u + 3u = y + 4u$$
$$u + \mathbb{Z}u = \mathbb{Z}u; \quad u + \mathbb{Z}u + \mathbb{Z}u = \mathbb{Z}u + \mathbb{Z}u; \quad u + \mathbb{Z}u + \mathbb{Z}u + \mathbb{Z}u = \mathbb{Z}u + \mathbb{Z}u + \mathbb{Z}u$$
$$x + 3y = x + 3y; \quad x + 3y = x + 3y$$
$$(\text{ස} + 3\text{ප}) \times 2 = (\text{ස} + 3\text{ප}) \times 2; \quad 6\text{ප} + 3\text{ප} = 6\text{ප} + 3\text{ප}$$
$$e + 3u)_{\zeta w} = e u)_{\zeta w} \quad (\text{see Fragments, 9, 2.})$$

לפסע עוונט = לפסע על; נא + נא = נאענאעל + נא

$$H^m_{\mathbb{R}^n} + \epsilon \delta + \omega = H^m_{\mathbb{R}^n} \omega = H^m_{\mathbb{R}^n} \omega. \quad (\text{omit})$$

{१-२} to rise; to go forward) ; कृ + अभि = कृ + अभि

$$m \cdot n + n \cdot m = m \cdot m + n \cdot n$$
$$-w_1 + w_2 = -w_3$$
$$u_{\lambda_1} = \text{orig.}, \quad u_{\lambda_2} = u_{\lambda_1} + \lambda_1 + u_{\lambda_3}, \quad \dots, \quad \lambda_1 + u_{\lambda_4}$$

(see Wester. Yt. 13, 25) ; कर्तुं + इह = कर्त्तिह.

(ب) اولاد، و سالیخ اولاد، اولاد = اولاد + د

$$\eta + \{ \} = \eta \quad (\text{see Yl. 8, 11; Yl. 10, 55}).$$

Guna and Vridhhi.

13. When א , ב , ג and ד are changed to ב , מ , נ and ס , respectively, the modification is called the *gumma* of the vowel.

When अ, इ, ए, ओ, ऋ and ॠ are changed to ए, ऐ, औ and ऋ, respectively, the variation is termed the *vridddhi* of that vowel. In other words, the *guna* is effected by placing अ immediately before the aforesaid vowels (except ऋ), and *vridddhi* by ए, and then coalescing the two according to the rules of *Sandhi* mentioned above. The relation of the *guna* and *vridddhi* vowels and syllables to the simple vowels will appear from the following table:—

Simple Vowel	अ	इ	उ	क
Guna	अ	ए	ओ	
Vriddhi	आ	ई	औ	

It should be remembered that the redundant *u* and *y* do not coalesce, according to the rules of *Sandhi*, with the preceding vowel, as will be seen from the examples already given.

Transmutation of the Avesta Vowels into Sanskrit.

17. *u* = अ; as, *u* *u* *u* *u* = अन्तर the interior; *u* *u* *u* *u* = कन्या a virgin; *u* *u* *u* *u* = यव barley.

u = आ; as, *u* *u* *u* *u* = गायथा a hymn; *u* *u* *u* *u* = पित protected.

u = इ; as, *u* *u* *u* *u* = इष्टि wish; *u* *u* *u* *u* = इव an arrow.

u = ई; as, *u* *u* *u* *u* = प्रीति beloved; *u* *u* *u* *u* = श्रीति beautiful.

u = उ; as, *u* *u* *u* *u* = वसु cattle, a beast; *u* *u* *u* *u* = वृक्ष wood.

u = ऊ; as, *u* *u* *u* *u* = भूमि the earth, land; *u* *u* *u* *u* = वृक्ष a weapon.

u = ए; as, *u* *u* *u* *u* = प्रुष्टि straight, true. *u* *u* *u* *u* = भूत borne.

u = ऐ; as, *u* *u* *u* *u* = वृ to tear; *u* *u* *u* *u* = वृ to fill; *u* *u* *u* *u* = वृ.

u = औ; as, *u* *u* *u* *u* = ऐवन्त wealthy; *u* *u* *u* *u* = नयन a medicine; *u* *u* *u* *u* = ऐवन्त place; *u* *u* *u* *u* = नयन.

Note.—Observe that before the finals *u*, *y* and the suffix

u *u* *u* *u* is changed to *u*; as, *u* *u* *u* *u*, *u* *u* *u* *u*, *u* *u* *u* *u*.

In several instances, the final *u* is changed to *u*; as, *u* *u* *u* *u*, *u* *u* *u* *u*.

Frequently, in the Gāthā dialect, in nominal

bases ending in *u*, *u* is substituted for *u* before the case-

terminations *u* *u*, *u* *u*; as, *u* *u* *u* *u*, *u* *u* *u* *u*,

u *u* *u* *u*, *u* *u* *u* *u*, &c.

u = ए; as, *u* *u* *u* *u* = गायथा, *u* *u* *u* *u* = नारीकाय.

u, *y* = ओ; as, *u* *u* *u* *u* = ओषि the hips and loins; *u* *u* *u* *u* = ओष intellect; *u* *u* *u* *u* = ओ: of a bull; *u* *u* *u* *u* = ओ: of an ox. *u* *u* = ओ; as, *u* *u* *u* *u* = ओषी, mas. he; fem. she.

Rules regarding the uses of *u*, *y*, *u*, *u*.

18. *u*—(1) It is used between two consonants as a mere vehicle for facilitating the pronunciation, i.e., for rendering the utterance of two consonants easy; as, *u* *u* *u* *u* = Sans. अर्ध half; *u* *u* *u* *u* = Sans. कर्ण the ear, *u* *u* *u* *u* = Sans. धर्म heat.

(2).—Words ending in *u* affix a final *u* after them; as, *u* *u* *u* *u*, *u* *u* *u* *u*, *u* *u* *u* *u* (orig., *u* *u* *u* *u*).

(3).—Sometimes, it is used as a negative prefix instead of *u* to adjectives beginning with *u*; as, *u* *u* *u* *u* not working, sluggish (orig., *u* *u* *u* *u* + *u*); *u* *u* *u* *u* not knowing (orig., *u* *u* *u* *u* + *u*).

(4).—A final *u* or *u* always changes its preceding *u* to *u*; as, *u* *u* *u* *u* (orig., *u* + *u* *u* *u*); *u* *u* *u* *u* (orig., *u* + *u* *u* *u*), &c.

(5).—In several instances, especially before the terminations *u* *u* and *u* *u*, a medial *u* is changed to *u*; as, *u* *u* *u* *u*, *u* *u* *u* *u*, *u* *u* *u* *u*.

¹ The final *u* mostly changes *u* to *u*; as, *u* *u* *u* *u*, *u* *u* *u* *u*, *u* *u* *u* *u*, &c. (orig., *u* *u* *u* *u*).

² Sometimes, though rarely, *u* is inserted instead of *u*; as, *u* *u* *u* *u*, *u* *u* *u* *u*, *u* *u* *u* *u* (also, *u* *u* *u* *u*).

(6).—The final 𐬥 of the first member of a compound inserts 𐬥 after it, if the second member be 𐬥𐬀𐬌, 𐬥𐬀𐬌𐬀 or 𐬥𐬀𐬌; e.g., 𐬥𐬀𐬌-𐬥𐬀𐬌𐬀 (orig., 𐬥𐬀𐬌 + 𐬥𐬀𐬌𐬀); 𐬥𐬀𐬌-𐬥𐬀𐬌𐬀 (orig., + 𐬥𐬀𐬌𐬀 𐬥𐬀𐬌𐬀); 𐬥𐬀𐬌-𐬥𐬀𐬌𐬀, 𐬥𐬀𐬌-𐬥𐬀𐬌𐬀 (also, 𐬥𐬀𐬌𐬀 see Y. 33, 5.)

19. 𐬥—This long vowel is freely and frequently used in the Gāthā dialect as a substitute for 𐬥, 𐬥, 𐬥, 𐬥, 𐬥 of the Avesta writings; hence, it is commonly called the Gāthā 𐬥.

It should be noted that the first five uses of this vowel given below are purely applicable to the Gāthā literature only, as distinguished from the Avesta writings.

(1).—Words ending in 𐬌 affix a final 𐬥 after them; as, 𐬥𐬀𐬌𐬀 = Av. 𐬥𐬀𐬌𐬀; 𐬥𐬀𐬌𐬀 = Av. 𐬥𐬀𐬌𐬀, &c.

(2).—An initial 𐬥, followed by 𐬌, 𐬥, 𐬥 or 𐬥, is, in several instances, changed to 𐬥; as, 𐬥𐬀𐬌𐬀𐬀𐬌𐬀 = Av. 𐬥𐬀𐬌𐬀𐬀𐬌𐬀; 𐬥𐬀𐬌𐬀𐬀𐬌𐬀 = Av. 𐬥𐬀𐬌𐬀𐬀𐬌𐬀; 𐬥𐬀𐬌𐬀𐬀𐬌𐬀 = Av. 𐬥𐬀𐬌𐬀𐬀𐬌𐬀; 𐬥𐬀𐬌𐬀𐬀𐬌𐬀 = 𐬥𐬀𐬌𐬀𐬀𐬌𐬀.

(3).—A final 𐬌 or 𐬥 occasionally alters its preceding 𐬥 to 𐬥; as, 𐬥𐬀𐬌𐬀, 𐬥𐬀𐬌𐬀𐬀𐬌𐬀; 𐬥𐬀𐬌𐬀, 𐬥𐬀𐬌𐬀𐬀𐬌𐬀, &c.

(4).—Monosyllables ending in 𐬌 in Avesta substitute 𐬥 for 𐬌; as, 𐬥, 𐬥, 𐬥, 𐬥, 𐬥, for 𐬌, 𐬌, 𐬌𐬀, 𐬌𐬀, respectively.

(5).—Sometimes, though rarely, the medials 𐬥, 𐬥, 𐬥 and 𐬥𐬀𐬌 are changed to 𐬥; as, 𐬥𐬀𐬌𐬀𐬀𐬌𐬀 = orig., 𐬥𐬀𐬌𐬀𐬀𐬌𐬀; 𐬥𐬀𐬌𐬀𐬀𐬌𐬀 = orig., 𐬥𐬀𐬌𐬀𐬀𐬌𐬀; 𐬥𐬀𐬌𐬀𐬀𐬌𐬀 = orig., 𐬥𐬀𐬌𐬀𐬀𐬌𐬀; 𐬥𐬀𐬌𐬀𐬀𐬌𐬀 = orig., 𐬥𐬀𐬌𐬀𐬀𐬌𐬀; 𐬥𐬀𐬌𐬀𐬀𐬌𐬀 = orig., 𐬥𐬀𐬌𐬀𐬀𐬌𐬀; 𐬥𐬀𐬌𐬀𐬀𐬌𐬀 = orig., 𐬥𐬀𐬌𐬀𐬀𐬌𐬀.

(6).—The case-terminations 𐬥𐬀𐬌 and 𐬥𐬀𐬌 always substitute 𐬥 for the preceding 𐬥𐬀𐬌 (𐬥𐬀𐬌); as, 𐬥𐬀𐬌𐬀𐬌 (originally, 𐬥𐬀𐬌 + 𐬥𐬀𐬌𐬀𐬌); 𐬥𐬀𐬌𐬀𐬌 (orig., 𐬥𐬀𐬌 + 𐬥𐬀𐬌𐬀𐬌), &c.

(7).—Final 𐬥𐬀𐬌 is euphonicly changed to 𐬥𐬀, except when followed by the enclitic particle 𐬥𐬀 or 𐬥𐬀𐬌; as, 𐬥𐬀𐬌𐬀𐬌𐬀, 𐬥𐬀𐬌𐬀, but, 𐬥𐬀𐬌𐬀𐬌𐬀𐬌𐬀𐬌𐬀𐬌𐬀; 𐬥𐬀𐬌𐬀𐬌𐬀, but, 𐬥𐬀𐬌𐬀𐬌𐬀𐬌𐬀𐬌𐬀𐬌𐬀; 𐬥𐬀𐬌𐬀𐬌𐬀, 𐬥𐬀𐬌𐬀𐬌𐬀𐬌𐬀, 𐬥𐬀𐬌𐬀𐬌𐬀𐬌𐬀, 𐬥𐬀𐬌𐬀𐬌𐬀𐬌𐬀𐬌𐬀𐬌𐬀.

20. 𐬌—(1). Final 𐬥 is always changed to 𐬌, except when followed by the enclitic particle 𐬥𐬀 or 𐬥𐬀𐬌; as, 𐬥𐬀𐬌𐬀𐬌𐬀𐬌𐬀 (orig., 𐬥𐬀𐬌𐬀𐬌𐬀𐬌𐬀); 𐬥𐬀𐬌𐬀𐬌𐬀𐬌𐬀 (orig., 𐬥𐬀𐬌𐬀𐬌𐬀𐬌𐬀); but, 𐬥𐬀𐬌𐬀𐬌𐬀𐬌𐬀, 𐬥𐬀𐬌𐬀𐬌𐬀𐬌𐬀𐬌𐬀𐬌𐬀, 𐬥𐬀𐬌𐬀𐬌𐬀𐬌𐬀, 𐬥𐬀𐬌𐬀𐬌𐬀𐬌𐬀𐬌𐬀𐬌𐬀.

(2).—Initial 𐬥𐬀, 𐬥𐬀 or 𐬥𐬀, when followed by a syllable containing 𐬌, 𐬥 or 𐬥, changes its 𐬥 to 𐬌; as, 𐬥𐬀𐬌𐬀 (orig., 𐬥𐬀𐬌𐬀); similarly, 𐬥𐬀𐬌𐬀, 𐬥𐬀𐬌𐬀, Sans. 𐬥𐬀; 𐬥𐬀𐬌𐬀, 𐬥𐬀𐬌𐬀, Sans. 𐬥𐬀; 𐬥𐬀𐬌𐬀, 𐬥𐬀𐬌𐬀.

(3).—A medial 𐬥 or 𐬥 is occasionally changed to 𐬌 in the Gāthā; as, 𐬥𐬀𐬌𐬀𐬌𐬀𐬌𐬀 (orig., 𐬥𐬀𐬌𐬀𐬌𐬀𐬌𐬀); 𐬥𐬀𐬌𐬀𐬌𐬀𐬌𐬀 (orig., 𐬥𐬀𐬌𐬀𐬌𐬀𐬌𐬀); 𐬥𐬀𐬌𐬀𐬌𐬀𐬌𐬀 (orig., 𐬥𐬀𐬌𐬀𐬌𐬀𐬌𐬀).

(4).—Final 𐬥𐬀 (or 𐬥𐬀𐬌) changes, in most cases, the preceding

Sometimes, a medial 𐬥 is also changed to 𐬌; as, 𐬥𐬀𐬌𐬀𐬌𐬀𐬌𐬀 (orig., 𐬥𐬀𐬌𐬀𐬌𐬀𐬌𐬀); 𐬥𐬀𐬌𐬀𐬌𐬀𐬌𐬀 (orig., 𐬥𐬀𐬌𐬀𐬌𐬀𐬌𐬀).

OBSERVATION 1:—The primary divisions of the consonants are three, viz., the guttural, the dental and the labial. The palatal and the lingual are the modifications of the guttural and the dental, respectively. Except a sibilant and a semi-vowel, there are, in fact, no linguals in Avesta. Consequently, the Sanskrit linguals ॠ ॡ ॢ ॣ are often changed to the corresponding dentals ॠ ॡ ॢ ॣ in Avesta. The aspirates of the palatals ॠ and ॡ are substituted for those of the gutturals, ॠ and ॡ; as, ॠ ॡ ॢ ॣ (from ॠ ॡ ॢ ॣ); ॠ ॡ ॢ ॣ (from ॠ ॡ ॢ ॣ); ॠ ॡ ॢ ॣ (orig., ॠ ॡ ॢ ॣ); ॠ ॡ ॢ ॣ (from ॠ ॡ ॢ ॣ); ॠ ॡ ॢ ॣ (rt. ॠ ॡ ॢ ॣ), &c. But in sibilants, the Avesta language is peculiarly rich, even richer than Sanskrit and Persian—the latter having four (viz., ॠ, ॡ, ॢ, ॣ), and the former three sibilants, (viz., ॠ, ॡ, ॢ).

OBSERVATION 2:—The aspirates, except ॠ ॡ and ॢ, are formed by the addition of *h* to the preceding consonants, whether hard or soft. This addition of *h* is clearly seen, when the same letters are written in the Roman characters; as, ॠ kh, ॡ gh, ॢ th, ॣ dh, । ph. The consonant ॥ is a sonant aspirate, most probably of the Pehlvi 𐬨, which is pronounced both *a* and *h*, e.g., 𐬨𐬀𐬎𐬭𐬀 *akanarak* boundless; 𐬨𐬀𐬭𐬀 *humata*, a good thought, &c.

Changes of Consonants.

27. In Avesta, when two certain consonants come together, either in the body of a simple word, or as the final and the initial consonants of the members of a compound, the second consonant exercises its influence over the first; in other words, final consonants have a tendency to adapt themselves to the initial, rather than the initial to the final, as will be seen from the following rules:—

Aspirating Letters.

28. The letters ॠ, ॡ, ॢ, ॣ, ।, ॥, when preceded by unaspirate consonants, change the latter, in most cases, to their corresponding aspirate form. Examples:—

𐬨𐬀𐬎𐬭𐬀 (= 𐬨𐬀 + 𐬎𐬭𐬀); 𐬨𐬀𐬭𐬀 (= 𐬨𐬀 + 𐬭𐬀);
𐬨𐬀𐬭𐬀 (= 𐬨𐬀 + 𐬭𐬀); 𐬨𐬀𐬭𐬀 (= 𐬨𐬀 + 𐬭𐬀...)
𐬨𐬀𐬭𐬀 (= 𐬨𐬀 + 𐬭𐬀); 𐬨𐬀𐬭𐬀 (= 𐬨𐬀 + 𐬭𐬀); 𐬨𐬀𐬭𐬀
(= 𐬨𐬀 + 𐬭𐬀); 𐬨𐬀𐬭𐬀 (= ... + 𐬭𐬀); 𐬨𐬀𐬭𐬀
(= 𐬨𐬀 + 𐬭𐬀); 𐬨𐬀𐬭𐬀 (Sans. ॠ); 𐬨𐬀𐬭𐬀 (= 𐬨𐬀 + 𐬭𐬀);
𐬨𐬀𐬭𐬀 (Sans. ॠ); 𐬨𐬀𐬭𐬀 (Sans. ॠ); 𐬨𐬀𐬭𐬀;

¹ ॠ and ॡ in their aspirate forms are, as aforesaid, changed to ॠ and ॡ for want of palatal aspirates in Avesta, corresponding to Sanskrit ॠ and ॡ.

² It should be remarked that ॠ does not always aspirate its preceding ॠ; as, 𐬨𐬀𐬭𐬀; 𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀, &c.

³ The letter ॣ, coming in immediate contact with ॣ on account of its preceding 𐬨 being dropped, changes the latter to its aspirate form.

⁴ The second 𐬨 being eliminated.

⁵ Exceptions:—𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀 (Gold).

⁶ Exception:—𐬨𐬀𐬭𐬀. Note that ॠ and ॡ, when preceded by a sibilant, are not changed to their aspirate forms, even though followed by 𐬨, ॡ or ॢ; as, 𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀.

⁷ Exceptions:—𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀.

𐎠𐎡𐎹; '𐎡𐎹𐎠𐎡 (Sansk. कृष्ण); '𐎡𐎹𐎠𐎡; 𐎡𐎹𐎠𐎡𐎹𐎠𐎡
(orig., 𐎡𐎹+𐎡𐎹𐎠𐎡); 𐎡𐎹𐎠𐎡 (=𐎡𐎹+𐎡𐎹𐎠𐎡); 𐎡𐎹𐎠𐎡𐎹𐎠𐎡 (orig.,
𐎡𐎹+𐎡𐎹𐎠𐎡); 𐎡𐎹𐎠𐎡𐎹𐎠𐎡 (from 𐎡𐎹𐎠𐎡), &c.

𐎡 and 𐎡, when preceded by 𐎡 or 𐎡, insert 𐎡 before them;
as, 𐎡𐎹+𐎡𐎹𐎠𐎡=𐎡𐎹𐎡𐎹𐎠𐎡; 𐎡𐎹𐎡𐎹𐎠𐎡+𐎡𐎹𐎠𐎡=𐎡𐎹𐎡𐎹𐎡𐎹𐎠𐎡;
similarly, 𐎡𐎹𐎡𐎹𐎠𐎡, 𐎡𐎹𐎡𐎹𐎠𐎡, 𐎡𐎹𐎡𐎹𐎠𐎡, 𐎡𐎹𐎡𐎹𐎠𐎡𐎹𐎠𐎡, -𐎡𐎹𐎡𐎹𐎠𐎡
𐎡𐎹𐎡𐎹𐎠𐎡

Contact of Final and Initial Dentals.

20. Final 𐎡, 𐎡, 𐎡 or 𐎡, before initial 𐎡, is changed to 𐎡; as, 𐎡𐎹+𐎡𐎹𐎠𐎡=𐎡𐎹𐎡𐎹𐎠𐎡; 𐎡𐎹+𐎡𐎹𐎠𐎡=𐎡𐎹𐎡𐎹𐎠𐎡;
+𐎡𐎹𐎠𐎡=𐎡𐎹𐎡𐎹𐎠𐎡 (𐎡 being dropped); 𐎡𐎹+𐎡𐎹𐎠𐎡=𐎡𐎹𐎡𐎹𐎠𐎡.

30. Final 𐎡, 𐎡, 𐎡 or 𐎡, before initial 𐎡 or 𐎡, is
generally changed to 𐎡, sometimes to 𐎡; as, 𐎡𐎹+𐎡𐎹𐎠𐎡;
𐎡𐎹+𐎡𐎹𐎠𐎡=𐎡𐎹𐎡𐎹𐎠𐎡.

𐎡𐎹+𐎡𐎹𐎠𐎡=𐎡𐎹𐎡𐎹𐎠𐎡; 𐎡𐎹+𐎡𐎹𐎠𐎡=𐎡𐎹𐎡𐎹𐎠𐎡.

OBSERVATION:—It will be seen from the above that, if two
dentals come in contact, the first is changed to a hard or a soft
sibilant, according as the following dental is hard or soft.

¹ Note.—In these two examples (viz., 𐎡𐎹𐎠𐎡 and 𐎡𐎹𐎠𐎡
𐎡𐎹), the consonant 𐎡, after aspirating the preceding letters 𐎡
and 𐎡, is itself changed to 𐎡. Exceptions:—𐎡𐎹𐎠𐎡𐎹𐎠𐎡,
𐎡𐎹𐎠𐎡𐎹𐎠𐎡. 𐎡 and 𐎡 do not aspirate the initial
𐎡 or 𐎡; as, 𐎡𐎹𐎠𐎡, 𐎡𐎹𐎠𐎡, 𐎡𐎹𐎠𐎡𐎹𐎠𐎡 (Yng. 44, 12.)

Changes of Final Consonants.

31. Final 𐎡, before initial 𐎡, is changed to 𐎡; as, 𐎡𐎹𐎠𐎡
+𐎡𐎹𐎠𐎡=𐎡𐎹𐎡𐎹𐎠𐎡; 𐎡𐎹+𐎡𐎹𐎠𐎡=𐎡𐎹𐎡𐎹𐎠𐎡; 𐎡𐎹𐎡𐎹𐎠𐎡
(rt. 𐎡𐎹𐎠𐎡)

32. Final 𐎡, 𐎡 or 𐎡, before initial 𐎡, is generally changed
to 𐎡, sometimes to 𐎡; as, 𐎡𐎹+𐎡𐎹𐎠𐎡=𐎡𐎹𐎡𐎹𐎠𐎡; 𐎡𐎹𐎡𐎹𐎠𐎡
(from 𐎡𐎹𐎠𐎡); 𐎡𐎹𐎡𐎹𐎠𐎡 (fr. 𐎡𐎹𐎠𐎡); 𐎡𐎹𐎡𐎹𐎠𐎡 (fr.
𐎡𐎹𐎠𐎡); 𐎡𐎹𐎡𐎹𐎠𐎡 (=𐎡𐎹+𐎡𐎹𐎠𐎡); 𐎡𐎹+𐎡𐎹𐎠𐎡=𐎡𐎹𐎡𐎹𐎠𐎡.

33. Final 𐎡 or 𐎡, before initial 𐎡 or 𐎡, is changed to
𐎡; as, 𐎡𐎹𐎡𐎹𐎠𐎡=𐎡𐎹𐎡𐎹𐎠𐎡 (Gāth.).

34. Final 𐎡, before initial 𐎡, is changed to 𐎡 or 𐎡; as,
𐎡𐎹+𐎡𐎹𐎠𐎡=𐎡𐎹𐎡𐎹𐎠𐎡; 𐎡𐎹+𐎡𐎹𐎠𐎡=𐎡𐎹𐎡𐎹𐎠𐎡 (the second 𐎡
being dropped); 𐎡𐎹+𐎡𐎹𐎠𐎡=𐎡𐎹𐎡𐎹𐎠𐎡.

35. Final 𐎡, before initial 𐎡, is changed to 𐎡; as, 𐎡𐎹+𐎡𐎹𐎠𐎡
=𐎡𐎹𐎡𐎹𐎠𐎡; 𐎡𐎹+𐎡𐎹𐎠𐎡=𐎡𐎹𐎡𐎹𐎠𐎡; 𐎡𐎹+𐎡𐎹𐎠𐎡=𐎡𐎹𐎡𐎹𐎠𐎡, &c.

36. Surd finals before sonant letters are changed to correspond-
ing sonants; as, 𐎡𐎹+𐎡𐎹𐎠𐎡=𐎡𐎹𐎡𐎹𐎠𐎡; 𐎡𐎹+𐎡𐎹𐎠𐎡=𐎡𐎹𐎡𐎹𐎠𐎡
𐎡𐎹𐎡𐎹𐎠𐎡 (Gāth.); 𐎡𐎹𐎡𐎹𐎠𐎡 (Sansk. कृष्ण)=𐎡𐎹𐎡𐎹𐎠𐎡
(𐎡 being dropped); 𐎡𐎹𐎡𐎹𐎠𐎡 (orig., 𐎡𐎹𐎡𐎹𐎠𐎡+𐎡𐎹𐎠𐎡); +𐎡𐎹
𐎡𐎹𐎡𐎹𐎠𐎡=𐎡𐎹𐎡𐎹𐎠𐎡; 𐎡𐎹𐎡𐎹𐎠𐎡 (orig., 𐎡𐎹𐎡𐎹𐎠𐎡+𐎡𐎹𐎠𐎡); -𐎡𐎹
𐎡𐎹𐎡𐎹𐎠𐎡 (orig., 𐎡𐎹𐎡𐎹𐎠𐎡+𐎡𐎹𐎠𐎡); 𐎡𐎹𐎡𐎹𐎠𐎡 (orig., 𐎡𐎹𐎡𐎹𐎠𐎡+𐎡𐎹𐎠𐎡)
+𐎡𐎹𐎠𐎡; 𐎡𐎹𐎡𐎹𐎠𐎡𐎹𐎠𐎡 (orig., 𐎡𐎹𐎡𐎹𐎠𐎡+𐎡𐎹𐎠𐎡).

37. Final 𐎡, before initial 𐎡 or 𐎡, is changed to 𐎡; as,

¹ Compare English To Grunt, To Grumble.

u to ʔ; as, ʔuʔuʔ, (orig., ʔ+uʔuʔ); similarly, ʔuʔuʔ, ʔuʔuʔ, ʔuʔuʔ, ʔuʔuʔ.

u to ʔ; as, ʔuʔuʔ (orig., ʔ+uʔuʔ); sometimes to ʔ; as, ʔuʔuʔ (orig., ʔ+uʔuʔ).

u (preceded by u) to ʔ or ʔ; as, ʔuʔuʔ, ʔuʔuʔ (= ʔ+uʔuʔ); ʔuʔ, ʔuʔ (= ʔ+uʔuʔ).

Final ʔ or ʔ changes the preceding u to ʔ, sometimes to ʔ; as, ʔuʔuʔ, ʔuʔuʔ; ʔuʔuʔ (orig., ʔuʔuʔ...); ʔuʔuʔ (orig., ʔuʔuʔ...).

Changes of penultimate u, u, ʔ, ʔ, ʔ, and u before final 6.

48. Final 6 changes its preceding—

u to ʔ; as, ʔ+uʔuʔ=ʔuʔuʔ; ʔ+uʔuʔ=ʔuʔuʔ; sometimes to ʔ; as, ʔuʔuʔ (also, ʔuʔuʔ); ʔuʔ (also, ʔuʔ); ʔuʔ (also, ʔuʔ); ʔuʔuʔ, ʔuʔuʔ, ʔuʔuʔ.

u to ʔ; as, ʔ+uʔuʔ=ʔuʔuʔ; ʔ+uʔuʔ=ʔuʔuʔ; similarly, ʔuʔuʔ, ʔuʔuʔ.

ʔ or ʔ to ʔ; as, ʔ+uʔuʔ=ʔuʔuʔ; ʔ+uʔuʔ=ʔuʔuʔ; similarly, ʔuʔuʔ, ʔuʔuʔ (= ʔ+uʔuʔ).

Initial 6, after a final u, also changes the latter to ʔ, sometimes to ʔ; as, ʔ+uʔuʔ=ʔuʔuʔ; ʔ+uʔuʔ=ʔuʔuʔ.

ʔ or ʔ to ʔ; as, ʔ+uʔuʔ=ʔuʔuʔ; ʔ+uʔuʔ=ʔuʔuʔ; ʔuʔuʔ (= ʔ+uʔuʔ).

u (preceded by a consonant) to ʔ; as, ʔ+uʔuʔ=ʔuʔuʔ; ʔ+uʔuʔ=ʔuʔuʔ.

u (preceded by u) to ʔ; as, ʔ+uʔuʔ=ʔuʔuʔ; ʔ+uʔuʔ=ʔuʔuʔ; ʔ+uʔuʔ=ʔuʔuʔ; ʔ+uʔuʔ=ʔuʔuʔ; ʔ+uʔuʔ=ʔuʔuʔ.

u (preceded by u) to ʔ; as, ʔ+uʔuʔ=ʔuʔuʔ; ʔ+uʔuʔ=ʔuʔuʔ.

u (preceded by a consonant) to ʔ; as, ʔ+uʔuʔ=ʔuʔuʔ; ʔ+uʔuʔ=ʔuʔuʔ.

u (preceded by u) to ʔ or ʔ; as, ʔ+uʔuʔ=ʔuʔuʔ; ʔ+uʔuʔ=ʔuʔuʔ; ʔ+uʔuʔ=ʔuʔuʔ; ʔ+uʔuʔ=ʔuʔuʔ; ʔ+uʔuʔ=ʔuʔuʔ.

u (preceded by ʔ) to ʔ or ʔ; as, ʔ+uʔuʔ=ʔuʔuʔ; ʔ+uʔuʔ=ʔuʔuʔ; ʔ+uʔuʔ=ʔuʔuʔ; ʔ+uʔuʔ=ʔuʔuʔ; ʔ+uʔuʔ=ʔuʔuʔ.

49. The verbal terminations ʔ ʔ, ʔ ʔ, ʔ ʔ, ʔ ʔ (Ved.), -uʔ, -uʔ, -uʔ, -uʔ and -uʔ lengthen the preceding

Exceptions:—ʔuʔuʔ, ʔuʔuʔ (= ʔ+uʔuʔ).

Exceptions:—ʔuʔuʔ (orig., ʔ+uʔuʔ); ʔuʔuʔ, ʔuʔuʔ (Geld. orig., ʔ+uʔuʔ); ʔuʔuʔ.

Also, ʔuʔuʔ (See Yt. 5, 63). Exceptions:—ʔuʔuʔ, ʔuʔuʔ (orig., ʔ+uʔuʔ).

一; 22, 23, 24 (orig., 26 + 27); 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 8

Comp. Sams. भवामि, भवामः, भवामहे, अभवान, अभवामहि, &c.

50. Further, ၁၆, when preceded by သ, changes the latter to သာ; as, သာ၁၆သေ (orig., သ+၁၆သေ). Similarly, သာ၁၆သေ, သာ၁၆သေ, သာ၁၆သေ. Sometimes, to သာ; as, သာ၁၆သေ (orig., သ+၁၆သေ).

Insertion of 3 and 4 before v in the
body of words.

51. ३, ५—These two nasals, which precede *ṡ* in certain cases, are peculiar to Avesta only, having nothing to do with the etymology. Unlike other letters, they do not interchange with any Sanskrit character. The rules which regulate their insertion in words are as follow :—

[illegible]

Exceptions.—מִן הַמִּשְׁכָּן, מִן הַמִּשְׁכָּן.

* A medial נ is also generally changed to מ before the verbal terminations י, מ, י, מ, י, מ, י, מ; as, נ, מ, נ, מ, נ, מ, נ, מ, &c.

³ Exceptions.—*ḡeum*, *uḡeum*, *uḡeum*, *uḡeum*

Exceptions.— ḥayyā , ḥayyāyā (orig., + ḥayyāyā ḥayyāyā)

58. **ॢ**, when followed by **ॡ** or **ॣ** and preceded by **ॣ**, inserts **३** before it; e. g., **३॥ॣॢ३ॣ** = आसान, **ॣॣॣॢॣॢॢॣ** = नासरय.

54. ט, when followed by any vowel (except א-ע) or ו, and preceded by נ or ח, inserts כ before it; as, נכטח, חכטח, נכטח, חכטח, נכטח, חכטח, נכטח, חכטח, נכטח, חכטח (also, נכטח-נכטח Yt. 13, 116); נכטח. Also נכטח (See Yt. 1, 32).

Exception:— **מִדְּכֶם מִי יִשְׁעַם** Geld. Yng. 57, 28.

55. ψ , when preceded by $\{$ and followed by $\}$ or ϵ , inserts ψ before it ; e. g., $\epsilon\psi\psi\{6$ Ync. 29, 10.

56. ལ, when followed by ག and preceded by ཡ, inserts ག before it, but itself is dropped; as, ཡགྲུལ (orig., ཡུལ ཡལ) Sans. सहस्र; རྒྱུལ་གྲུལ་ Geld. YL. 14, 44.

OBSERVATION 1.—The terminations עו (עוּע) and עט do not insert any of these nasals (נ, מ), though preceded by one of the vowels mentioned above; as, וְלֹא־עָלָה , וְלֹא־עָלָה , וְלֹא־עָלָה .

.OBSERVATION 2.—In several instances, עז —and עזע —are changed to עזי —and עזיע — respectively; as, עזעלעך (orig., עזעלעך); עזעלעך (orig., עזעלעך).

But, **מְצַדִּיק** **מְצַדִּיק**; **צ**, and not **צַ**, being the terminal suffix. The original words are **צַדִּיק** and **צַדִּיקָה**.

for one) the nasal of its own class. In Avesta, under similar circumstances, } or 𑀓 is mostly used for इ, ए, ण and न; and 𑀓 before labials; as, भङ्क a hook; काश्च gold; णिङ्गन learned; बन्धन binding; कम्पन trembling, &c. 𑀓𑀓𑀓, 𑀓𑀓𑀓𑀓𑀓, 𑀓𑀓𑀓𑀓𑀓𑀓𑀓 𑀓𑀓𑀓𑀓𑀓𑀓𑀓, 𑀓𑀓𑀓𑀓 𑀓𑀓𑀓𑀓, 𑀓𑀓𑀓, 𑀓𑀓𑀓𑀓𑀓, 𑀓𑀓𑀓𑀓𑀓𑀓, &c.

७=अ, ऋ, ए, ब, उ; as, ७७७७=बिदर a father; ७७=अब
 water; ७७७७=७७—a protector; rt. ७७७=अन=अन,
 ७७७ to fall; rt. ७७७=७७ (Ved.) to seize or snatch from.

ل (before an aspirating consonant) = ق, پ, ف; as, لاسد = قاس
 ل as a question; لاسی = فرزند an offspring. [forward.

$\delta = \text{क}, \text{उ}, \text{ऋ}$, $\delta\alpha\delta = \text{शक, सुब } n \text{ hoof}$; $\delta\lambda\sigma\mu\epsilon\delta = \text{नाराज}$

— = व, म, ब, ङ, ञ, ण, न, त्त = वांय intellect ; rt. ७ = ५.

درمان = आ-वृ, آوردن to bring; بو بو; rt. { } = नेषज, پزشکی a remedy, a medicine.

८=मृ, व, न म; as, १५५५८=माह, मातर; ५८ a mother; rt. १५८
=मृ to speak; ५१५८=मम unked.

۳۵, = यद्, ज; us, ۳۵=यव, جو barley, corn ; rt. ۳۵
=यज्ञ, یشتن to adore, to invoke.

$\text{ل} = \text{र, ल}$, ल ; as, rt. لازم = रिच रख्नी to empty; rt. لا = गु
to fly; $\text{لا$ वीर = लो . (initial ल being dropped) a hero.

OBSERVATION.—In several instances, י is substituted for י in the same word; as, *עָלָה* יָעָלָה; *עָלָה* יָעָלָה; *עָלָה* יָעָלָה;

'A, **سدا سدا** a pair of grooves; so, **پدبان** an elephant-keeper.

* $\text{فقدان} = \text{موت} - \text{موت} = 1$ to fall down.

[illegible]

او، گردیدن = چرخیدن. وادان = دانا، دانستن. او، گردیدن = چرخیدن. وادان = دانا، دانستن.

ک = ک, خ, ف, و; na, مک = ما a road; rt. مک = ما.
مک = ما to light up; مک = ما to entrust.

Note.—», after ඵ or ල, is generally changed to ඌ;
e.g., දාසඵසා, —සාලද, —සාලදාල. [wind,

५ = i: Visarga (at the end of words); ५०००५ = वायुः Vayu,

۱۳۶ = د، ه، ث؛ ۱۳۷ = شت، n handful; - ولسه

$\text{अप०५७} = \text{बेस्ट best; अप०५७७७७} = \text{अत्र excellent.}$

ۛۛ=प. श. न; ns, ۛۛ=रु an arrow; ۛۛۛ=शेर, शेर
 land, a city.

Note.—**सु** may be said to have dropped its preceding **सु**, in cases where it changes with the Sans. **श** : e. g., **सुसु** (orig., **सुसुसु**) = **शक्ति** right (not left) ; **सुसु** = **शुभा** hunger ; **सुसु** = **शक्ति** the eye ; **सुसु** = **शक्ति** an abode, &c.

In several instances, سج (سج) is a substitute for سج, سج (Sans. سج); سج (orig., سج) a rider (rt. سج to ride); سج (orig., سج) a drinker, an enter (rt. سج); سج = سج battle. Sometimes, both forms (viz., سج) and سج are met with; as, سج and سج Sans. سج, a man (rt. سج); سج and سج a bridge; سج and سج سج, dead. In Persian the same analogy holds good;

i.e., we find both **د** and **ش** in the same word; as, **کاشنی** to sow, **بیکارد**; **داشتن** to have, **ندارد**; **گشتن** and **گردیدن** to turn, to become; **نوردیدن** and **نورشتن** to fold, to twist.

د=**द**, **दृ**, **स**, **स**; as, **دند**=**दन्त**, **سن**, **سم** a hoof; **دند**=**दन्ति**, **پر** ho or she asks; rt. **د-د**=**काश**, **د** to be visible.

د=**द**, **स**; as, **دند**=**दन्त** a pillar, a post; rt. **د**=**द**, **स**; as, **द** to cut, to hurt.

द=**द**; as, rt. **द**=**द**, **द** to cut, to break.

द=**द**, **स**, **स**; as, rt. **द**=**द**, **स** to praise; **द**=**द**, **स** a pillar; **द**=**द**, **स** standing. [मम a question.

द=**द**, **स**; as, rt. **द**=**द** to bear affection to; **द**=**द**.

द=**द**, **स**, **द**, **स**, **स**; as, **द**=**द**, **स** white; **द**=**द**, **स** all, every; rt. **द**=**द** to inspect; rt. **द**=**द**, **स** to stamp, to trample on.

द=**द**, **स**, **द**, **स**; as, **द**=**द** a son-in-law; rt. **द**=**द** to be born; **द**=**द**, **स** the hand; **द**=**द**, **स** great, large; **द**=**द** deep. [to invoke.

द=**द**, **स**; as, **द**=**द** the tongue; rt. **द**=**द**. **द**=**द**, **स**, **द**, **स**; as, **द**=**द** the knee; **द**=**द**, **स** you; **द**=**द** a snake; rt. **द**=**द** to consume by fire.

द **स**; as, **द**=**द** one who knows.

Insertion of Redundant Consonants in words.

58. Sometimes, redundant consonants are found inserted in the

¹ In Sanskrit, **दृ**, between two vowels, is changed to **दृ**.

body of words without affecting the meaning. They are **व**, **व**, **व**, **व**, **व**, **व**, **व** and **व**. Examples:—

व, **व**, **व**, **व**, **व**, **व**, **व** and **व**. Examples:—

व (orig., **व**) a sinful-wicked man.

व (orig., **व** + **व**, perf. partic. nom. plu.) those who have performed their actions.

व (from **व**=**व** smoke, mist).

व (loc. plu. of **व** an enclosure).

व (= **व** + **व** least).

व (from **व** the body).

व (fr. **व** + **व** the Maker.

व (fr. **व** + **व** drought of water.

व (fr. **व** + **व** the burning of corpses; **व** (fr. **व** + **व** having the seed of the waters. [Zarathustra.

व (fr. **व** + **व** the father of

व (fr. **व** + **व** pregnancy; **व**

व (rt. **व** to outrun).

व (fr. **व** + **व** created from the waters; **व** (infin., rt. **व**) for being, to be.

व (fr. **व** + **व**) heed ye!

Dropping of Consonants.

59. Contrary to what is just mentioned above, we meet with, though rarely, words from which consonants, either radical or affixal, are eliminated. They are **व**, **व**, **व**, **व**, **व**, **व**, **व** and **व**. Examples:—

व, **व**, **व**, **व** and **व**. Examples:—

Chapter II.

On roots, and the formation of nominal bases.

63. After treating of letters, their characteristics and the rule of euphony (*sandhi*), we now come to roots and the formation of the crude bases of nouns substantive and adjective.

It should be remembered, that almost all nouns are formed from roots. A root in Avesta, as well as in Sanskrit, is always monosyllabic, and contains one single vowel, but it may have from one to four consonants. A single vowel, without any consonant, may also serve as a root; as, *ā*, *ī*, Sans. *इ*, *ए* to go.

Note.—The radical vowel may be always of one of the following:—*अ*, *इ*, *उ*, *ए*, *ओ*, *ऐ*, *औ*; *ई* (rarely); e. g., *गृह्ण* *गृ* to be warm; *दा* *दा* to give; *दिश* *दि* to show; *च* *च* to guide; *जु* *जु* to know; *कृ* *कृ* to cut, to clip; *कु* *कु* to do; *कृ* *कृ* to cut (in *कृत्वा*—*कृत्वा*)

64. The disposition of consonants in roots is not fixed by one rule. Some roots begin with one or two consonants and end in a vowel; as, *भू* *भू* to become; *गु* *गु* to praise. Some begin with a vowel and end in one or two consonants; as, *वृ* *वृ* to wish; *मृ* *मृ* to sugar. Some begin and end with one or two consonants including a medial vowel; as, *वि* *वि* to hate; *चि* *चि* to think; *कृ* *कृ* to cut; *कृ* *कृ* to make firm, to support, &c.

65. In several instances, primary roots affix a redundant consonant at the end; as, *मृ* *मृ* from *मृ*, *मृ* *मृ* to deceive; *मृ* *मृ* from *मृ*, *मृ* *मृ* to strike, to wound; *मृ* *मृ* fr. *मृ* *मृ* to rule, to glitter; *मृ* *मृ* fr. *मृ* *मृ* to batho; *मृ* *मृ*

¹ Vide Professor Sir Monier Williams' Sanskrit Grammar, 2nd Ed., pp. 40-41.

fr. *मृ*, *मृ*, *मृ* to twist; *मृ* *मृ* from *मृ* *मृ* to kill; *मृ* *मृ* fr. *मृ* *मृ* to divide; *मृ* *मृ* fr. *मृ* *मृ* to join.

66. There are in Avesta, as in Sanskrit, a few verbal roots, which, without undergoing any change, are used as nominal bases; as, root *मृ* *मृ* to speak; *मृ* *मृ* a word; rt. *मृ* *मृ* Ger. Tragen to hurt, to deceive; *मृ* *मृ* a deceiver; rt. *मृ* *मृ* to know; *मृ* *मृ* wise, knowing; rt. *मृ* *मृ* to love; *मृ* *मृ* loving; rt. *मृ* *मृ* to join; *मृ* *मृ* duration (as, *मृ* *मृ* for all duration); rt. *मृ* *मृ* to be exalted; *मृ* *मृ* lofty, exalted.

67. Many roots, without undergoing any change, are also used as the last members of compound nouns; and when thus employed, they generally convey the sense of a present participle of the active; as, *मृ* *मृ* spreading death in the world; *मृ* *मृ* doing harm to the workmen; *मृ* *मृ* breaking the contract (lit.), lying unto Mithra, &c. Compare Sanskrit *मृ* *मृ* knowing the law; *मृ* *मृ* knowing the Vedas.

When a root, that ends in a vowel, is used in this manner, the letter *मृ* is sometimes affixed to it; as, *मृ* *मृ* praising the lord (lit.); *मृ* *मृ* bearing (a person) ill-will; *मृ* *मृ* increasing wisdom. Exception:—*मृ* *मृ* (pr. n.)

Note.—Compare Sanskrit, in which *मृ* is affixed when a root ends in a short vowel only; as, *मृ* *मृ* conquering all (fr. *मृ*); *मृ* *मृ* making pictures, a painter (fr. *मृ*).

68. In some rare instances, the reduplicated and desiderative forms of a root are used as nominal bases; as, *मृ* *मृ*, *मृ* *मृ* *मृ* the tongue (rt. *मृ* *मृ*, *मृ* *मृ* to call, to name, to invoke); *मृ* *मृ* seeing (rt. *मृ* *मृ*, *मृ* *मृ*). *मृ* *मृ* a-cur beginning to bark (rt. *मृ*). *मृ* *मृ* wishing to live (desider. base; rt. *मृ* *मृ* to live; see *मृ* *मृ* gen. plu., Yag. 35, 8).

69. The bases¹ of nouns substantive and adjective are formed by adding certain suffixes to the root, the vowel of which is, in many cases, liable at the same time to be changed to its guna or vriddhi equivalent. These suffixes are called Primary (कृत्) Suffixes²; and the bases so formed are called Primary Nominal Bases. Again, from the nominal bases so formed, other nominal bases are derived by means of other suffixes, called Secondary (कृत्) Suffixes³; and the bases so formed are called Secondary Nominal Bases; as, कर्त्तृ (rt. कृ), कर्त्तव्य (rt. कृ), कर्त्तु (rt. कृ), कर्त्तृत्व (rt. कृ), कर्त्तृत्वम् (rt. कृ), कर्त्तृत्वात् (rt. कृ), &c., are primary nominal bases; while, कर्त्तृत्वम् (rt. कृ), कर्त्तृत्वम् (rt. कृ), कर्त्तृत्वम् (rt. कृ), &c., are secondary nominal bases.

It should be noted then, that the nominal base is the crude or naked form of a noun which serves as the basis of its case inflexions; e. g., कर्त्तृ, कर्त्तव्य, कर्त्तु, &c.

CAUTION.—In the formation of nominal bases, when final radical letters combine with the initial letters of suffixes, the rules of euphonic changes (sandhi) must be observed.

70. List of Ordinary Primary (or कृत्) Suffixes.

Primary Suffixes.

Examples.

१

कर्त्तृ

¹ Also called the crude bases or crude forms.

² A list of these suffixes is given below.

³ Compare Professor Sir Monier Williams' Sanskrit Grammar, 2nd Ed., p. 42.

⁴ Observe that these suffixes, unless specified, are mostly employed to form adjectives and substantives mas. and neut.

⁵ This suffix forms substantives, which generally denote the action or state expressed by the verbal root; e. g., कर्त्तृ regulation (rt. कृ to govern); कर्त्तृ action (rt. कृ to do). In several instances, it is employed to form substantives denoting the agent; e. g., कर्त्तृ a killer (rt. कृ to kill). It generally changes the radical vowel to its guna or vriddhi substitute. This (कर्त्तृ), as well as all other suffixes, ending in कृ, when

Primary Suffixes.

Examples.

१ कर्त्तृ

कर्त्तृ

२ कर्त्तृ

कर्त्तृ

३ कर्त्तृ

कर्त्तृ

४ कर्त्तृ

कर्त्तृ

५ कर्त्तृ

कर्त्तृ

६ कर्त्तृ

कर्त्तृ

७ कर्त्तृ

कर्त्तृ

८ कर्त्तृ

कर्त्तृ

adjectively used, lengthen their final vowel in the feminine gender; as, कर्त्तृ (mas. and neut.); कर्त्तृ (fem.); कर्त्तृ (mas. and neut.); कर्त्तृ (fem.); कर्त्तृ (mas. and neut.); कर्त्तृ (fem.). Sometimes, it (i. e., कृ) is affixed to the reduplicated form of a root; as, कर्त्तृ (rt. कृ to protect; orig., कृ + कृ); कर्त्तृ (rt. कृ); कर्त्तृ (rt. कृ).

¹ Generally forms agentive nouns; e. g., कर्त्तृ. Comp. Sans. भक्त in पाहक receiving, बोधक an informer.

² Forms in most cases neuter substantives; e. g., कर्त्तृ, कर्त्तृ, &c. Comp. Sans. भक्त in मनस, नमस, चेतस.

³ Forms substantives which denote the action or state expressed by the root, the instrument or means by which that action or state is brought about, &c.; e. g., कर्त्तृ (rt. कृ); कर्त्तृ (rt. कृ-कृ), कर्त्तृ, &c. Comp. Sans. भक्त in भोजन food, मरण death.

⁴ An abridged form of कर्त्तृ denoting the agent. कर्त्तृ=orig., कर्त्तृ + कृ; rt. कृ, Sans. भक्त to breathe.

Primary Suffixes.

Examples.

1. 'טז	למלך
2. ו	למלך
3. ו	למלך
4. ט	למלך
5. 'טז	למלך
6. ו	למלך
7. דג	למלך
8. דג	למלך
9. דג	למלך
10. דג	למלך
11. דג	למלך
12. דג	למלך
13. דג	למלך
14. דג	למלך
15. דג	למלך
16. דג	למלך
17. דג	למלך
18. דג	למלך
19. דג	למלך
20. דג	למלך

1. Generally forms neuter substantives; as, למלך, למלך, למלך, &c. Comp. the Lat. and Sans. suffixes us, men and

men; e. g., opus, examen (L.), मन्त्र, (neut.)

2. Forms verbal adjectives. It mostly gūnates the radical vowel; as, למלך, למלך, למלך, &c. Comp. Sans. व in लव (rt. लृ to cut).

3. Generally forms adjectives; as, למלך, למלך, למלך, &c.

4. Forms neuter substantives, which are indeclinable; as, למלך, למלך, למלך, &c.

71. List of Ordinary Secondary (or נחית) Suffixes.

Secondary Suffixes.

Examples.

1. 'טז	למלך
2. 'טז	למלך
3. 'טז	למלך
4. 'טז	למלך
5. 'טז	למלך
6. 'טז	למלך
7. 'טז	למלך
8. 'טז	למלך
9. 'טז	למלך
10. 'טז	למלך
11. 'טז	למלך
12. 'טז	למלך
13. 'טז	למלך
14. 'טז	למלך
15. 'טז	למלך
16. 'טז	למלך
17. 'טז	למלך
18. 'טז	למלך
19. 'טז	למלך
20. 'טז	למלך

1. Mostly forms adjectives and patronymics; sometimes, substantives; e. g., למלך (fr. למלך), pertaining to the tribe; similarly, למלך, למלך, למלך, &c. Patronym.— למלך (fr. למלך), למלך (fr. למלך). Subst.— למלך (fr. למלך); למלך (fr. למלך), &c.

2. 'טז and 'טז form possessive adjectives, corresponding to Per. למלך (in למלך) and Sax. למלך (in wooden, taken); e. g., למלך, למלך, למלך, למלך.

3. Mostly forms patronymics; as, למלך (fr. למלך), למלך (fr. למלך), למלך (fr. למלך).

4. Forms, besides substantives and adjectives, patronymics; as, למלך (fr. למלך); למלך (fr. למלך).

5. A feminine suffix mostly subjoined to consonantal bases which admit of a feminine; e. g., למלך, למלך, למלך, למלך.

Compound Nominal Bases.

72. Primary and secondary nominal bases, participles, roots, numerals, reflexive pronouns and particles may be compounded with primary and secondary nominal bases, participles and roots; and the compound bases formed in this manner have the power to express various relations, that exist between the objects or ideas denoted by their different members. These relations would have had to be expressed by two or more inflected words or by subordinate sentences, if the composition had not taken place;

c. g., လောကဉာဏ်-လောကဉာဏ် lord of the country (=လောကဉာဏ်
လောကဉာဏ်); မဇ္ဈိမ-မဇ္ဈိမ having a steel helmet (=မဇ္ဈိမ
မဇ္ဈိမ. မဇ္ဈိမ.)

in the
nominative case; *beast and man* (in the accusative case).

73. Nominal bases ending in vowels, except **ا** and **و**, when employed as first members, or when they form any but the last member of a compound, take in general no case terminations, but retain their crude forms unchanged, either a point (.) or a hyphen (-) being placed at the end of each word except the last; e. g.,
فعلان- فعلان-فعلان, **فعلان-فعلان-فعلان**, **فعلان-فعلان-فعلان**, &c. In several instances, final vowels of preceding members of compounds combine with the initial letters of succeeding members according to the rules of sandhi; e. g., **فعلانفعلان** (orig., +فعلانفعلان), **فعلانفعلان** (orig., فعلان+فعلان); **فعلان** (orig., فعلان+فعلان), **فعلانفعلان** (orig., فعلان+فعلان).

¹ This portion of compound nominal bases, from p. 52 to p. 55, is, with some slight variation, taken from Dr. Kielhorn's Sanskrit Grammar, 3rd Ed.

— (orig., — +); — (orig., — +).

74. Nouns with changeable bases* generally assume their weak or weakest base; e. g., အသက် ဗုဒ္ဓ အသက်, အသက် ဗုဒ္ဓ အသက်, အသက် ဗုဒ္ဓ အသက် weak base; အသက် ဗုဒ္ဓ အသက် (weakest base)

Exceptions — על ענין - על ענין , על ענין - על ענין
(strong base).

[illegible]

* For the explanation of this, see the declension of consonantal bases.

acc. (orig., $\text{अस्य} + \text{एतस्य}$); अस्य-एतस्यस्य
 acc. (orig., $\text{अस्य} + \text{एतस्यस्य}$) अस्य-एतस्यस्यस्य nom.
 (orig., अस्य-एतस्यस्यस्य); $\text{अस्य-एतस्यस्यस्यस्य}$ loc. (orig.,
 $\text{अस्य-एतस्यस्यस्यस्यस्य}$); $\text{अस्य-एतस्यस्यस्यस्यस्यस्य}$ nom. (orig., $+\text{अस्यस्य}$
 अस्यस्य)

76. Feminine adjectives, that qualify a following member in the same compound, generally assume their masculine base; e.g., $\text{अस्य-एतस्यस्यस्यस्यस्यस्य}$, $\text{अस्य-एतस्यस्यस्यस्यस्यस्यस्य}$, $\text{अस्य-एतस्यस्यस्यस्यस्यस्यस्यस्य}$.

77. When अस्य (a bull) becomes the first member of a compound, it is, in several instances, changed to अस्यस्य ; but if followed by a word beginning with अ , it is shortened to अस्य ; e.g., $\text{अस्यस्य-अस्यस्यस्यस्यस्यस्यस्यस्य}$, $\text{अस्यस्य-अस्यस्यस्यस्यस्यस्यस्यस्यस्य}$; but $\text{अस्यस्य-अस्यस्यस्यस्यस्यस्यस्यस्यस्यस्य}$ (orig., $\text{अस्यस्य-अस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्य}$).

In some cases अस्य remains unchanged; e.g., $\text{अस्य-अस्यस्यस्यस्यस्यस्यस्यस्य}$, $\text{अस्य-अस्यस्यस्यस्यस्यस्यस्यस्यस्य}$, &c.

78. Nouns employed as last members of compounds generally retain their bases unchanged; as, $\text{अस्य-अस्यस्यस्यस्यस्यस्यस्यस्य}$, $\text{अस्य-अस्यस्यस्यस्यस्यस्यस्यस्यस्य}$, $\text{अस्य-अस्यस्यस्यस्यस्यस्यस्यस्यस्यस्य}$, &c. But when a feminine noun ending in अ , इ or उ forms the last member of a determinative (तत्पुरुष) compound, in which the first member governs the second member, or of a relative (बहुव्रीहि) compound, its final vowel is shortened; as, $\text{अस्य-अस्यस्यस्यस्यस्यस्यस्यस्य}$ (orig., अस्यस्यस्य) not singing the Gāthās; $\text{अस्य-अस्यस्यस्यस्यस्यस्यस्यस्यस्य}$ (orig., अस्यस्यस्य) a man of ill-intent; $\text{अस्य-अस्यस्यस्यस्यस्यस्यस्यस्यस्यस्य}$ (orig., अस्यस्यस्य) a sharp or flashing poniard; $\text{अस्य-अस्यस्यस्यस्यस्यस्यस्यस्यस्यस्य}$ (orig., अस्यस्यस्य) dry dust.

79. All compound nominal bases may be divided into four classes, viz.,

1. Determinative (or तत्पुरुष) Compounds.
2. Attributive (or बहुव्रीहि) Compounds.
3. Copulative (or द्वन्द्व) Compounds.
4. Adverbial (or अव्ययीभाव) Compounds.

80. "A Tatpurusha (तत्पुरुष) compound may, in general, be described as a compound, which denotes that which is expressed by its second member, determined or qualified by what is expressed by its first member. When the first member of a Tatpurusha stands in apposition to the second, so that, if the compound were dissolved, it would have to be expressed by a substantive or adjective agreeing in case with the second member, the Tatpurusha-compound is called a Karmadhāraya. Again, a Karmadhāraya-compound, the first member of which is a cardinal number, is called a Dvigu-compound. It will appear, then, that a Tatpurusha-compound, to which neither the term Karmadhāraya nor the term Dvigu is applicable, must, in general, be a compound, the first member of which, if the compound were dissolved, would be governed by the second member, and would have to be expressed by a word in an oblique case.*" Examples:—

Tatpurusha only:— $\text{अस्य-अस्यस्यस्यस्यस्यस्यस्यस्य}$ the master of the house, (orig., $\text{अस्यस्यस्यस्यस्यस्यस्यस्यस्यस्य}$).

Karmadhāraya:— $\text{अस्य-अस्यस्यस्यस्यस्यस्यस्यस्य}$ a long life.

Dvigu:— $\text{अस्य-अस्यस्यस्यस्यस्यस्यस्यस्य}$ ten paces; $\text{अस्य-अस्यस्यस्यस्यस्यस्यस्यस्य}$ nine furrows; $\text{अस्य-अस्यस्यस्यस्यस्यस्यस्यस्य}$ eight characteristics.

81. "Tatpurusha-compounds in general may be called Determinative compounds; those Tatpurusha-compounds which are neither Karmadhāraya nor Dvigu, **Dependent Determinative** compounds. Karmadhāraya-compounds may be called **Appositional Determinative** compounds, and Dvigu-compounds, **Numeral Determinative** compounds.*"

Observation.—A numeral determinative (द्विगु) compound may also be used as the attribute of a substantive and may, consequently, become an attributive (बहुव्रीहि) compound; e.g., $\text{अस्य-अस्यस्यस्यस्यस्यस्यस्यस्य}$ nine feet (num. determ. comp.); $\text{अस्य-अस्यस्यस्यस्यस्यस्यस्यस्य}$ of

* Vide Dr. Kielhorn's Sanskrit Grammar, 3rd Ed.

three feet (attrib. comp.). Compare Sans. त्रिभुवन the three worlds, v.z., heaven, earth and the lower regions (numer. determ. comp.); त्रिनेत्र one who has three eyes, a name of Shiva (attrib. comp.).

Dependent Determinative Compounds.

82. The second member is determined or qualified by the first member, which, if the compound were dissolved, would stand—

1. In the accusative case; e. g., $\text{දුෂ්ඨානාශකර-දිසාපුත්ත}$ destroying malice.

2. In the instrumental case; e. g., අලංක-ද්වේශය killed by a wolf. [for the cattle.

3. In the dative case; e. g., $\text{අප්පාදානපුත්ත$ the abode

4. In the ablative case; e. g., අප්පාදානපුත්ත estranged from the Dācyas. [of the house.

5. In the genitive case; e. g., දායක-දේව the master
Note.—Compare the Persian compounds خردنامه, نيل خانه, جهان پناه, يادگار.

6. In the locative case; e. g., ප්‍රථම-දේව first (i.e., best) in righteousness.

Compounds of this class consist of—

1. Two substantives; e. g., අප්පාදාන-දේව a horse-stall.
2. A substantive + an adjective; e. g., දේව-දායක wealth-increasing.

3. A substantive + a present participle; e. g., $\text{දුෂ්ඨානාශකර-දිසාපුත්ත}$ stepping wide. [killed by a dog.

4. A substantive + a past participle; e. g., අලංක-ද්වේශය

5. A substantive + a root; e. g., දේව-දායක a hero-slayer.

6. An adjective + a substantive; e. g., දේව-දායක every Druj.

7. A present participle + a substantive; e. g., දේව-දායක not singing the Gāthās.

8. A past participle + a substantive; e. g., දේව-දායක one who carries a corpse singly.

9. A root + a substantive; e. g., දේව-දායක the king who rules at his will.

10. A preposition + a substantive; e. g., දේව-දායක fit for drinking purposes. [water.

11. A prefix + a substantive; e. g., දේව-දායක drought of

12. An adjective + a root; e. g., දේව-දායක one who kills a righteous person.

Appositional Determinative (අනුමාප) Compounds consist of—
Two substantives; e. g., දේව-දායක a child like an Athravan; දේව-දායක a she-camel; දේව-දායක a she-ass.

An adjective + a substantive; e. g., දේව-දායක proper or right food.

Observation.—An appositional determinative (අනුමාප) compound may also be used as the attribute of a substantive, and may, consequently, become an attributive (අනුමාප) compound; e. g., දේව-දායක a long arm (appos. determ. comp.); දේව-දායක having long arms (attrib. comp.). Compare Sans. महाबाहु, a great arm (appos. determ. comp.); महाबाहु, having a great arm (attrib. comp.).

Two adjectives; e. g., දේව-දායක wide-flowing.

An adjective + a present participle; e. g., දේව-දායක crying out loudly.

1 Originally, දේව-දායක ; දේව being euphonicly inserted (as දේව in දේව-දායක).

2 Originally, දේව-දායක ; දේව = දේව speaking; දේව to speak.

An adjective + a past participle; e. g., *सुखं वक्तव्यं* rightly spoken.

An adjective + a numeral; e. g., *अनेकानि सुकृतानि* many hundreds. [good actions.]

An adjective + a root; e. g., *सुखं कर्तुं* doing

A present participle + a substantive; e. g., *वृक्षान् वृद्धयन्* making the trees grow up. [flame.]

An adverb + a substantive; e. g., *सर्वदा सुखं* ever in

A reflexive pronoun + a substantive; e. g., *स्वयं सुखं* one's own carpet.

An interrogative pronoun + a substantive; e. g., *कस्मिन् सुखं* what a woman (lit.), i.e., a bad woman. Compare Sans. *कस्मिन्* a bad man. [the only-created.]

A numeral + a past participle; e. g., *एकं सुकृतं*

A prefix + a substantive; e. g., *असुखं* the evil eye.

A prefix + a past participle; e. g., *सुखं* well-protected.

Observation.—In some Karmadhāraya compounds the qualifying member takes the second place; e. g., *सुखं वक्तव्यं* the shining sky (lit.); name of a person. (Compare *सुखं वक्तव्यं* Vend. 19, 35); *सुखं वक्तव्यं*. Comp. Sans. *सुखं वक्तव्यं* a tiger-like man.

83. "An attributive (वृत्तिविधि) compound is one which denotes something else than what is expressed by its members. It generally attributes that which is expressed by its second member, determined or qualified by what is denoted by its first member, to something denoted by neither of its members. When dissolved, it must be expressed by more than two inflected words, viz., by the two words which are its members, generally standing both in the nominative case, and by a relative or demonstrative pronoun in any case except the nominative. A Bahuvrīhi-compound has

the nature of an adjective and assumes the gender of the word which expresses that of which the Bahuvrīhi-compound forms an attributive." Examples.

सुखं वक्तव्यं creatures or things which have the seed of sanctity; *सुखं वक्तव्यं* one who has weapons of steel; *सुखं वक्तव्यं* (demons who ran) in human shape.

Note.—Compare the Persian compounds *سازگار*, *پیداکن*, *مادر* Attributive (वृत्तिविधि) compounds consist of—

Two substantives; e. g., *सुखं वक्तव्यं* the offspring (or born) of darkness. [having yellow ears.]

An adjective + a substantive; e. g., *सुखं वक्तव्यं*

Note.—Compare the Persian compounds *سازگار*, *پیداکن*, *مادر*, *نیک دامن*, *نیز گام*, &c.

A substantive + an adjective; e. g., *سुखं* [self-shod.] desirous of purity.

A reflexive pronoun + a substantive; e. g., *سुखं*

A numeral + a substantive; e. g., *سुखं* having nine knots. [shapen.]

A preposition + a substantive; e. g., *سुखं* well-

A prefix + a substantive; e. g., *سुखं* well-armed;

سुखं sleepless.

A present participle + a substantive; e. g., *سुखं*

سुखं with snorting horses.

A past participle + a substantive; e. g., *سुखं*

سुखं with the banners uplifted.

84. A Copulative (संज्ञा) compound is one which consists of two nouns, the second member of which takes the dual form, while its first member, as in all compounds, retains the crude base. If the compound were dissolved, its members would have to be expressed

¹ Dr. Kielhorn's Sanskrit Grammar, 3rd Edition, pp. 250-251.

the singular number with the particle **𐬨𐬀** (and) at the end of each word; as, **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** (nom. and acc. dual) *beast and man*; (if dissolved, **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** nom.; **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** acc.).

85. But if these two nouns are not compounded, and if the connecting particle **𐬨𐬀** (and) be dropped, they both take the dual form; as, **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** *Khordād and Amerdād*; **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** *Mithra and Ahura*; **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** *the pupil and his master*; **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** *waters and trees*.

86. Further, in the case of the union of two or more nouns without being connected by the particle **𐬨𐬀**, each of the nouns takes optionally the dual or the plural form. Examples.

Dual.— **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** (Y. 57, 28) **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀**

𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** (Yt. 10, 119) **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀**

Plural.— **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** (Visp. 10, 1). **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** (Frag. III., i). **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀**

87. When two plural nouns connected by **𐬨𐬀** are compounded, the first noun rejects both the plural termination and the connecting particle, and the second noun, the particle **𐬨𐬀** only; as, **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** (orig., **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀**) *lands and fields*. (Yt. 8, 42.)

88. An adverbial (**𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀**) compound consists of two members, the first of which is a preposition or an adverb, and the second a noun, mostly, in the accusative case. If the compound, which is indeclinable, be dissolved, the first member would govern the second. Examples.— **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** *round the country*; **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** *with child*; **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** *knowingly*.

89. Compounds may be compounded again with other simple or compound words; e. g., **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀**; **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀**.

In Avesta, most compounds are of two words; of three, there are a few, but of four, a fewer still.

Chapter III.

Declension of Nouns Substantive and Adjective.

90. The declension of adjectives does not, in general, differ from that of substantives. Nouns substantive and adjective have three genders, viz., masculine, feminine and neuter. Adjectives assume the gender of the substantives which they qualify. Declension consists in the addition to the nominal base of certain terminations, which denote the various cases in the different numbers.

Note.—A few substantives are indeclinable; as, **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀**, **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀**, **𐬵𐬀𐬶𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀**, &c.

91. Nouns substantive and adjective have three numbers, viz., singular, dual and plural.

There are eight cases in each number, viz., Nominative (Nom.), Accusative (Acc.), Instrumental (Instr.), signifying 'by, with, by means of'; Dative (Dat.), 'to, for'; Ablative (Abl.), 'away from, from'; Genitive (Gen.), 'of'; Locative (Loc.), 'in, into, at, towards'; Vocative (Voc.), in which a person or thing is addressed.

92. Table of Case-Terminations added to nominal bases.

Singular.	Dual.	Plural.
Nom. 'a, 'u |; (i.e., a) 'a aī a: (i.e., a) aa³		
Acc. e, 'e aṁ 'a aī a: (i.e., a) aa³		

¹ After bases ending in a or u, a is added as the termination of the nom. sing.; in all the remaining bases, u is used; e.g., uṇaṁ, uṇaī, uṇaṁ, uṇaṁ, &c.

² Sometimes, in nominal bases ending in a and u, u is substituted for a; as, uṇaṁ, uṇaṁ, uṇaṁ, &c.

Bases ending in a and u form their nominative and accusative dual either by retaining or lengthening their final without adding any termination; as, uṇaṁ, uṇaṁ, uṇaṁ, uṇaṁ, &c. uṇaṁ (two fingers).

³ The original case-termination is aa or ai, which is rare; as, uṇaṁ (= uṇa + aa); similarly, uṇaṁ, uṇaṁ, &c. ai in its shortened forms became a, i, u, which are commonly met with; as, uṇaṁ (= uṇa + a), uṇaṁ (= uṇa + i), uṇaṁ (= uṇa + u), &c. In the Gāthā dialect we sometimes meet with aa, ai, u, instead of a, i or u; as, uṇaṁ, uṇaṁ, uṇaṁ.

⁴ Vowel bases add e, and consonantal bases, e; as, uṇaṁ (= e + uṇaṁ), uṇaṁ (= e + uṇaṁ), &c.

Instr.	u a	uṇaṁ uṇaṁ (i.e., uṇa)
Dat.	uṇa u	uṇaṁ uṇaṁ (i.e., uṇa)
Abl.	'u a: (i.e., a) uṇaṁ uṇaṁ (i.e., uṇa)	
Gen.	aa aī (i.e., a) aa aī (i.e., a) aa aī	

Loc. 'a uṇa aī (i.e., a) { uṇa, uṇa
uṇa, uṇa

Voc. crude form⁵, or } same as nom. dual, same as nom. plu.⁷
same as nom. sing. }

⁵ In some cases, u, u or u is substituted for u; e.g., uṇaṁ, uṇaṁ, uṇaṁ.

⁶ Nominal bases ending in vowels sometimes take the termination uṇa or uṇa; as, uṇaṁ instr. dual; uṇaṁ dat. dual; uṇaṁ abl. dual; uṇaṁ (an eye-brow) forms its dat. dual uṇaṁ. Compare Sanskrit uṇa (in uṇaṁ, uṇaṁ, &c.).

⁷ Occasionally, uṇaṁ is changed to uṇaṁ or uṇaṁ; as, uṇaṁ, uṇaṁ.

⁸ Sometimes, though seldom, uṇaṁ; as, uṇaṁ, uṇaṁ.

⁹ u or u is used after a, u and i; in all other cases it is changed to u or u; as, uṇaṁ, uṇaṁ, uṇaṁ, but, uṇaṁ, uṇaṁ, uṇaṁ.

ⁱ Some feminine nouns ending in a or u form their voc. sing. in u; as, uṇaṁ (fr. uṇaṁ), uṇaṁ (fr. uṇaṁ). A few nouns ending in consonants have their voc. sing. same as the nom. sing.; as, uṇaṁ (fr. uṇaṁ), uṇaṁ (fr. uṇaṁ); uṇaṁ, uṇaṁ, &c.

93. The above case-terminations undergo various changes, especially when added to bases ending in vowels; these changes are best learnt from the paradigms given under the various declensions. Terminations beginning with vowels may, for convenience sake, be called **vowel-terminations**, terminations beginning with consonants, **consonantal-terminations**.

According to the final letter of the base, the Declension of nouns substantive and adjective is divided into—

(1) Declension of bases ending in vowels or Declension of **vowel-bases**; and

(2) Declension of bases ending in consonants or Declension of **consonantal bases**.

It should be noted that all the inflected forms of nouns, given in the following paradigms, are not actually found in the sacred writings. The Avesta literature being very limited, the student will meet with some particular inflected forms of one noun, while the complement is supplied from some other noun of the same base. These paradigms will help the student in remembering the rules. The examples of the inflected forms of nouns given below the paradigms are such as are actually met with in Avesta. Though the regular forms of inflected nouns are numerous and frequent, the variations from the prescribed rules are not few, as will be seen from the examples.

Declension of crude bases ending in vowels.

94. Bases ending in *-a*—Masculine.

REMARKS.—In the nom. sing., the final of the base unites with the case-termination to *-a*, except when followed by *-an* or *-am*. The abl. sing. optionally takes *-am*, and before the enclitic particle *-an*, *-am*, instead of the termination. In the gen. sing., *-am* is substituted for *-a*. The gen. du. inserts *-a* before the termination. The loc. du. substitutes *-am* for *-a*. The nom. and acc. plu. generally take the terminations *-am* and *-am*.

The crude form is generally used in the case of nominal bases ending in *-a*; as, *-am*, *-am*, *-am*, *-am*, *-am*, &c.

and *-am*, respectively, instead of *-a*. These (viz., *-am* and *-am*), being conjoined with the preceding vowel, become *-am* and *-am*. In some cases, the acc. plu. ends in *-am* or *-am*. The crude base itself is often used for the nom. and acc. plu. The instr. plu. substitutes *-am* for *-am*. The terminations *-am*, *-am* and *-am* (or *-am*) insert *-a* before them. The gen. plu. substitutes, in most cases, *-am* for *-am*.

It should be remembered that crude nominal bases ending in *-a* are either masculine or neuter, except those ending in the secondary suffix *-am*; e. g., *-am*, *-am*, *-am*, &c. These are either masculine or feminine.

CAUTION.—When final letters of nominal crude bases come in contact with initial letters of case-terminations, the rules of euphonic changes (*sandhi*) must be observed.

95. *-am* (a son)—MASCULINE.

	Singular.	Dual.	Plural.
Nom.	<i>-am</i>	<i>-am</i>	<i>-am</i> <i>-am</i>
Acc.	<i>-am</i>	<i>-am</i>	<i>-am</i> <i>-am</i>
Instr.	<i>-am</i>	<i>-am</i>	<i>-am</i>

¹ Compare *-am* with Vedic अम; e. g., अम = *-am*.

² Compare Vedic अम; e. g., अम (from अम a river).

³ But when followed by the enclitic particle *-an* or *-am*, *-am*, *-am*, *-am*.

96. Other inflected forms, both regular and irregular, of the same base:—

Nom. Sing.—ဒီနေရာဗွဒ်, ဒီဇီမဗ, သုဗ္ဗသုဇီမဗ, ဒီဗ္ဗသုဇီမဗ,
သုဗ္ဗသုဇီမဗ, &c.

Nom. and Acc. Dual.—*𐬀𐬵𐬭𐬀𐬵𐬭𐬀*, *𐬀𐬵𐬭𐬀𐬵𐬭𐬀*, *𐬀𐬵𐬭𐬀𐬵𐬭𐬀*, *𐬀𐬵𐬭𐬀𐬵𐬭𐬀*,
𐬀𐬵𐬭𐬀𐬵𐬭𐬀 (*Gāthnic*) two hosts. It should be noted that Avestanic
words, except monosyllables (such as *𐬀𐬵𐬭𐬀*, *𐬀𐬵𐬭𐬀*, *𐬀𐬵𐬭𐬀*), never end
in the long vowels *-e-e-ē*; on the contrary, the final vowels,
in the Gāthā dialect, are invariably long.

[illegible]

¹ But when followed by the enclitic particle או or אף , אוֹתוֹ , אֶתְּוֹ

[illegible]

Mark 2:12 (עבדא) acc. plu. Ync. 12, 1.

Instr. Sing.—သနပ်ပု, သနပ်, သနပ်ကပ်, သနပ်

Instr. Du. — אברהם בן יצחק, אברהם בן יצחק.

[illegible]

Singular.

Plural.

Gon.
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 ١
 ٢
 ٣
 ٤
 ٥
 ٦
 ٧
 ٨
 ٩
 ١٠
 ١١
 ١٢
 ١٣
 ١٤
 ١٥
 ١٦
 ١٧
 ١٨
 ١٩
 ٢٠
 ٢١
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 ٢٣
 ٢٤
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 ٩٧
 ٩٨
 ٩٩
 ١٠٠
 }

وہو

100. وَدَلَّوْ سَد

وَدَلُّهُ سَدُّهُ دُونَ

Voc. وَدَّوْصُ }
وَدَّوْصُ }

وہوئے و سوز و غم

106. Other inflected forms of the same base :—

Nom. Sing.—မၤ-မၤကံး, မၤ-မၤကံး, မၤ-မၤကံး,
မၤ-မၤကံး

Nom. Plu.— $\frac{1}{2}$ ဗဒ္ဒမဝေဗဒ္ဒမ

Acc. Sing.—ကျေးဇူးတင်, ကျေးဇူးတင်ပါ; ကျေးဇူးတင်။

Acc. Plu.—ଅନୁସନ୍ଧାନ

Dat. Sing. — သနပ်ကပ်တယ်; also, ကပ်သနပ်တယ် Vond. 14, 9.

Dat. Plu.—သုတေသန, သုတေသန, သုတေသန

Gen. Sing.—(ചന്ദ്രഗുപ്തൻ)

Gen. Pla.— $\frac{6\pi}{5} - \frac{2}{3} \log 6$ (orig., $6\pi + \frac{2}{3} \log 5$) Y. 61, 3.

Voc. Sing. — مَدِينَة, مَدِينَة Geld. Y. 8, 5;

Y. 52, 5; also مستور مستور; مستور مستور

Voc. Plu.—ἡμετέρας Y. 65, 12.

107. Bases ending in ' Masculine and Feminine :-

REMARKS.—The instr. sing. retains the crude form. In the dat. sing., the final of the base is gunated (i.e., changed to its guna equivalent) before the termination. The abl. and gen. sing.,

1. As, 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿 (Y. 30, 9; Y. 31, 4).

after changing the final ʾ to ʰ, substitute ʰ and ʰ for ʰ and ʰ, respectively. The loc. sing. forms are rare; the final ʾ is changed to ʰ or ʰ and no termination is affixed. In the voc. sing., the vowel of the base is, in most cases, changed to ʰ. The nom. and acc. dual retain only the crude form. In the nom. and acc. plu., the final vowel is gunated before the termination. The acc. plu. is, in several cases, formed by affixing ʰ instead of the termination. The gen. plu. mostly substitutes ʰ for ʰ.

108. ᠮᠤᠨᠤ (a mountain)—Masculine.

Singular.

Dual.

Plural.

Nom.	မြန်မာ	အင်္ဂလိပ်	အခြား
၁	မင်းသား	Prince	မင်းသား
၂	မင်းသမီး	Princess	မင်းသမီး
၃	မင်း	King	မင်း
၄	မင်းမိ	Queen	မင်းမိ
၅	မင်းသား	Prince	မင်းသား
၆	မင်းသမီး	Princess	မင်းသမီး
၇	မင်း	King	မင်း
၈	မင်းမိ	Queen	မင်းမိ
၉	မင်းသား	Prince	မင်းသား
၁၀	မင်းသမီး	Princess	မင်းသမီး

Acc.	٢٠٠	٢٠٠	٢٠٠
	٢٠٠	٢٠٠	٢٠٠

Instr. פעולתו פעולתו פעולתו

Dat. } } } }

Ahl. သူမလေး သူမလေး သူမလေး

Gen.

Loc.

Voc. }
 } }

109. Other inflected forms, both regular and irregular, of the same base :—

Nom. Sing.—**ሐሳብ**, **ሐሳብረታ**, **ሐሳብደኅዳይ**,
ሐሳብደኅዳይ, **ሐሳብደኅዳይ** Yt. 10, 78. **ሐሳብደኅዳይ**

Gen. Plu.—နောင်လည်, နောင်သော
Loc. Sing.—သောလည်, သောရာ, သောလှေ

REMARKS.—The nom. sing. shortens the final *e* without adding any termination. In the dat., abl. and gen. singular, the vowel of the termination is lengthened. In the nom. and acc. plu.,

either the final ㄷ is changed to its *gupa* equivalent before the termination, or the termination ㅁㅁ , instead of ㅁ , is affixed to the base. Sometimes, the nom. and acc. plu. are formed by affixing ㄷ to the base. The instr., dat., abl. and loc. plu. shorten the final ㄷ before the termination. The gen. plu., shortening the final vowel, substitutes ㄹ for ㄷ .

115. देवि (a Devi)—Feminine.

	Singular.	Plural.
Nom.	<div> <div> <div>וְעַמִּי</div> <div>וְעַמִּי</div> </div> </div>	<div> <div>וְעַמִּי</div> <div>וְעַמִּי</div> <div>וְעַמִּי</div> </div>
Acc.	וְעַמִּי	<div> <div>וְעַמִּי</div> <div>וְעַמִּי</div> </div>
Instr.	וְעַמִּי	וְעַמִּי
Dat.	וְעַמִּי	וְעַמִּי
Abl.	וְעַמִּי	וְעַמִּי
Gen.	* וְעַמִּי	וְעַמִּי
Loc.	.....	וְעַמִּי
Voc.	<div> <div>וְעַמִּי</div> <div>וְעַמִּי</div> </div>	.....

116. Other inflected forms, both regular and irregular, of the same base:—

[illegible]

* Mark ١٥، ٥٧ Yaç. 57, 15.

[illegible]

Acc. Sing.—မေလၢၤသၢၤ, မေလၢၤသၢၤ, မေလၢၤသၢၤ, မေလၢၤသၢၤ
 Wester. Yt. 16, 1; မေလၢၤသၢၤ, မေလၢၤသၢၤ, မေလၢၤသၢၤ,
မေလၢၤသၢၤ, မေလၢၤသၢၤ, မေလၢၤသၢၤ

Acc. Plu.—אֶתְּכֶם (from את and כֶּם);
אֶתְּכֶם (fr. את and נַיִד);
אֶתְּכֶם (male-mated); אֶתְּכֶם, אֶתְּכֶם,
אֶתְּכֶם

Instr. Sing. — *לֵבְךָ לַיהוָה אֱלֹהֶיךָ*, *לֵבְךָ לַיהוָה אֱלֹהֶיךָ*, *לֵבְךָ לַיהוָה אֱלֹהֶיךָ*,
לֵבְךָ לַיהוָה אֱלֹהֶיךָ, *לֵבְךָ לַיהוָה אֱלֹהֶיךָ*, *לֵבְךָ לַיהוָה אֱלֹהֶיךָ*

Instr. Plu.—*שש עשרה אלף ושלש מאות*

Dat. Sing.—ḥayyānā, ḥayyānā, ḥayyānā, -ḥayyānā
(fr. ḥayyānā)

Dat. Pln.—אשדנאן נעמבערג, מערבורגער נאך, לאנדזשטאט

Abl. Sing.—ဗုဒ္ဓာဝါဠာ, ဗုဒ္ဓာဝါဠာဗုဒ္ဓ, ဗုဒ္ဓာဝါဠာဗုဒ္ဓ,
ဗုဒ္ဓာဝါဠာဗုဒ္ဓ (Gold. ဗုဒ္ဓာဝါဠာဗုဒ္ဓ Yt. 13, 71).

Abl. Plu.—ᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ, ᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ

[illegible]

Abl. Sing.— 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 Vend. 10, 5.

Abl. Plu.— 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 (Geld. 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 Yt. 17, 14).

Gen. Sing.— 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , 𐬔𐬀𐬌𐬌𐬀𐬎𐬌
Wester. Vend. 10, 17; 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 - 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , 𐬔𐬀𐬌𐬌𐬀𐬎𐬌
Geld. Yt. 13, 133 (fr. 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , law, precept).

Gen. Plu.— 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , 𐬔𐬀𐬌𐬌𐬀𐬎𐬌

Loc. Sing.— 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 - 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , 𐬔𐬀𐬌𐬌𐬀𐬎𐬌
 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 (fr. 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 broad); 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 Y. 50, 12;
 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 Y. 50, 13 (fr. 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 a bridge).

Loc. Plu.— 𐬔𐬀𐬌𐬌𐬀𐬎𐬌

Voc. Plu.— 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 Yt. 8, 29.

125. Feminine nouns ending in 𐬀 are rare, and their inflected forms are rarer still; e. g., 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 (=𐬔𐬀𐬌𐬌𐬀𐬎𐬌, 𐬔𐬀𐬌𐬌𐬀𐬎𐬌); 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 nom. sing.; 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 acc. sing.; 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 (the second member of the compound to form the feminine of a certain class of quadrupeds; as, 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 - 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 (a mare); 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 nom. sing.

126. 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 (mas. a bull, fem. a cow).

	Singular.	Plural.
Nom.	𐬔𐬀𐬌𐬌𐬀𐬎𐬌	𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , 𐬔𐬀𐬌𐬌𐬀𐬎𐬌
Acc.	𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , 𐬔𐬀𐬌𐬌𐬀𐬎𐬌	𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , 𐬔𐬀𐬌𐬌𐬀𐬎𐬌
	𐬔𐬀𐬌𐬌𐬀𐬎𐬌	𐬔𐬀𐬌𐬌𐬀𐬎𐬌 (Y. 46, 4)
Instr.	𐬔𐬀𐬌𐬌𐬀𐬎𐬌	𐬔𐬀𐬌𐬌𐬀𐬎𐬌
	(Y. 46, 19) 𐬔𐬀𐬌𐬌𐬀𐬎𐬌	
Dat.	𐬔𐬀𐬌𐬌𐬀𐬎𐬌	𐬔𐬀𐬌𐬌𐬀𐬎𐬌
	(Gāth.) 𐬔𐬀𐬌𐬌𐬀𐬎𐬌	

¹ Compare Sans. 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 a milch cow.

	Singular.	Plural.
Abl.	𐬔𐬀𐬌𐬌𐬀𐬎𐬌	𐬔𐬀𐬌𐬌𐬀𐬎𐬌
Gen.	𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , 𐬔𐬀𐬌𐬌𐬀𐬎𐬌	𐬔𐬀𐬌𐬌𐬀𐬎𐬌
	𐬔𐬀𐬌𐬌𐬀𐬎𐬌	
Loc.	𐬔𐬀𐬌𐬌𐬀𐬎𐬌	𐬔𐬀𐬌𐬌𐬀𐬎𐬌
Voc.	𐬔𐬀𐬌𐬌𐬀𐬎𐬌	𐬔𐬀𐬌𐬌𐬀𐬎𐬌

Note.— 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 gen. du. (Yt. 13, 127 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 - 𐬔𐬀𐬌𐬌𐬀𐬎𐬌)

Declension of Crude Bases ending in Consonants.

127. Consonantal bases are divided into:—

(1). **Unchangeable Bases**, i.e., bases which either undergo no change at all, or generally undergo only such changes as are required by the rules of *sandhi*.

These generally include (1) monosyllabic bases (as, 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , &c.), (2) compound nominal bases, the last members of which are roots (as, 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 - 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 - 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 - 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , &c.), and (3) bases ending in 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 and 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 (as, 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , &c.).

(2). **Changeable Bases**, i.e., bases which in their declension show a strong and a weak form, or, in some instances, a strong, a middle, and a weakest form.¹

128. The strong base is formed from the weak one by lengthening the penultimate vowel, or by the insertion of a nasal before the final consonant, *E.g.*

Weak Base.— 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , 𐬔𐬀𐬌𐬌𐬀𐬎𐬌

Strong Base.— 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 , 𐬔𐬀𐬌𐬌𐬀𐬎𐬌

In some instances, the weak base is formed by the elision of the penultimate 𐬔𐬀𐬌𐬌𐬀𐬎𐬌 ; in that case, the original crude form stands as the strong base, *E.g.*

¹ Compare Dr. Kielhorn's Sans. Grammar, 3rd Ed., p. 16.

133. **حَامِلٌ** (carrying)—Masculine.

	Singular.	Plural.
Nom.	ᲛᲗ᲏, ᲛᲗ᲏	ᲛᲗ᲏Თ᲏Თ᲏
Acc.	ᲛᲗ᲏Თ᲏Თ᲏	ᲛᲗ᲏Თ᲏Თ᲏
Instr.	ᲛᲗ᲏Თ᲏	{ ᲛᲗ᲏Თ᲏Თ᲏ ᲛᲗ᲏Თ᲏Თ᲏

Nom. Sing.—ḥayyā, ḥayyā, ḥayyā, ḥayyā, ḥayyā,
ḥayyā, ḥayyā, ḥayyā, ḥayyā, ḥayyā, ḥayyā, ḥayyā,
ḥayyā, ḥayyā, ḥayyā (fast-going); ḥayyā (rt. ḥayyā=to go)
ḥayyā, ḥayyā (fr. ḥayyā+ḥayyā); ḥayyā (fr. ḥayyā);
ḥayyā, ḥayyā, ḥayyā (fr. ḥayyā), ḥayyā,
ḥayyā, ḥayyā (fr. ḥayyā); ḥayyā...ḥayyā, ḥayyā-ḥayyā
(Geld. ḥayyā-ḥayyā; rt. ḥayyā to go against); ḥayyā
ḥayyā (rt. ḥayyā to rule); ḥayyā, ḥayyā (Yt. 4, 4);
ḥayyā, ḥayyā, ḥayyā, ḥayyā, ḥayyā,
ḥayyā, ḥayyā, ḥayyā, ḥayyā (fr. ḥayyā).

[illegible]

Acc. Sing.—နေဝေ နေဝေ, နေဝေ နေဝေ, နေဝေ နေဝေ (r. ၁၁);
နေဝေ နေဝေ (Vesp. 18, 2); နေဝေ နေဝေ, နေဝေ နေဝေ,
နေဝေ နေဝေ, နေဝေ နေဝေ, နေဝေ နေဝေ, နေဝေ နေဝေ (r.
 ၁၁); နေဝေ နေဝေ, နေဝေ နေဝေ, နေဝေ နေဝေ, နေဝေ နေဝေ
နေဝေ, နေဝေ နေဝေ (r. ၁၁); နေဝေ နေဝေ (r. ၁၁); နေဝေ နေဝေ (r. ၁၁);
 (also နေဝေ နေဝေ Yt. 19, 66).

Instr. Plu.—မုတေဝိသကော, - မုတေဝိသကော, - မုတေဝိသကော
မုတေဝိသကော, မုတေဝိသကော, မုတေဝိသကော (fr. မုတေဝိသကော being).

Dat. Sing.—ואווערעטאט, ואווערעטאט, ואווערעטאט,
לעבנדיג, לעבנדיג, לעבנדיג, לעבנדיג (Y. 49, 12);
ואווערעטאט Gath. (rt. לעבנדיג); ואווערעטאט Gold.Y. 12, 1.

Dat. Du. — 11 11 11 Geld. Y. 1, 11.

Dat. Plu. - ᠳᠠᠲᠤ ᠯᠢᠭᠤ - ᠳᠠᠳᠤ ᠯᠢᠭᠤ
 ᠳᠠᠳᠤ ᠯᠢᠭᠤ - ᠳᠠᠳᠤ ᠯᠢᠭᠤ - ᠳᠠᠳᠤ ᠯᠢᠭᠤ
 Y. 20, 8 (baso - ᠮᠣ).

Abl. Sing.—မုလကော, မုလဗေဒကော, -ဘူတ.
မုလ, မုလသင်္ဂြိုဟ်, မုလဘူတ, မုလကော (base-မုလ-).

INFLECTED FORMS OF MAB. BASES ENDING IN g

[illegible]

Loc. Sing.—ᠤᠨ ᠶ᠋ᠢᠰᠦᠭ, ᠣᠪᠡᠳᠡᠬᠡ, ᠲᠥᠩᠭ᠎ᠠ

Loc. Plu.—(orig., $\text{לִּשְׁנֵי} + \text{לִּשְׁנֵי}$); לִּשְׁנֵי
(orig., $\text{לִּשְׁנֵי} + \text{לִּשְׁנֵי}$); לִּשְׁנֵי (orig., $\text{לִּשְׁנֵי} + \text{לִּשְׁנֵי}$)

Voc. Sing.—ᳵ᳚ᳵ᳚, ᳵ᳚᳚᳚ (ᳵ᳚᳚᳚)

Voc. Plu.—နိဗ္ဗာနသမုပ္ပါဒ်, နိဗ္ဗာနဗျာ

135. The feminine of this base is formed by adding the feminine suffix **ḥ** generally to the weak base (sometimes to the strong); e. g., **ḥarabān** (fr. **harab**); **ḥarabū** (fr. **harab**); **ḥarabāt** (fr. **harab**); **ḥarabūt** (fr. **harab**).

Examples of the feminine formed from the strong base:—

acc. sing. (Y. 52. 2.); gen. sing.
(base acc. sing. -ḥ; from acc. sing. -ḥ,
Y. 9, 18. It follows the paradigm (fem.). In some few
cases, the fem. is formed by adding the feminine suffix -t; e. g.,
ḥ (fr. ḥ); also, ḥ (fr.
ḥ). It follows the paradigm (fem.).

140. Bases ending in }—Masculine.

These bases, when preceded by ω , undergo, in most cases, the following changes in inflection; but when preceded by ν or ϵ , the base remains unchanged.

REMARKS.—The nom. sing. rejects the final } and the termination, whether preceded by $\text{—}\text{u}$ or $\text{—}\text{e}$. The acc. sing. generally lengthens the penultimate u . In the instr., dat., abl. and gen. sing., the penultimate vowel is, in most cases, dropped. The voc. sing. generally substitutes e for the final } without any termination. The nom. and acc. plu. often lengthen the penultimate u . The instr., dat. and abl. plu. reject the final consonant before the termination. The gen. plu. rejects the penultimate vowel. In the loc. plu., either the final nasal is rejected or the final } $\text{—}\text{u}$ is changed to $\text{—}\text{e}$ before the termination.

141. **קדוש** (holy, righteous)—Masculine.

Two bases.—Strong base, NaOH ; weak base, NH_4OH .

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	מַלְאָכִים מַלְאָכִים	מַלְאָכֵי	מַלְאָכִים
Acc.	מַלְאָכִים	מַלְאָכֵי (Y. 2, 11).	מַלְאָכִים מַלְאָכִים מַלְאָכִים
Instr.	מַלְאָכֵי	.....	מַלְאָכִים
Dat.	מַלְאָכִים מַלְאָכִים מַלְאָכִים מַלְאָכִים	.....	מַלְאָכִים מַלְאָכִים מַלְאָכִים (Yt. 3, 4).

	Singular.	Dual.	Plural.
Abl.	ḥayyān	.....	* ḥayyān
Gon.	ḥayyān } ḥayyān ḥayyān }	(Yt. 13, 127).	{ ḥayyān { ḥayyān
Loc.	.....	.....	.....
Voc.	ḥayyān	.....	ḥayyān

142. Other inflected forms, both regular and irregular, of the same base:—

Nom. Sing.—မုလ္လကုဗ္ဗေ, မုလ္လကုဗ္ဗေ, မုလ္လကုဗ္ဗေ,
မုလ္လကုဗ္ဗေ, မုလ္လကုဗ္ဗေ, မုလ္လ-ကုဗ္ဗေ Gold.; မုလ္လကုဗ္ဗေ,
မုလ္လကုဗ္ဗေ, မုလ္လကုဗ္ဗေ possessing means; မုလ္လကုဗ္ဗေ (fr.
မုလ္လကုဗ္ဗေ); မုလ္လကုဗ္ဗေ (a robber), မုလ္လကုဗ္ဗေ (fr. မုလ္လကုဗ္ဗေ)
Afrasyah); မုလ္လကုဗ္ဗေ

Nom. Dn.—שמואל (בן) בן Vend. 1, 4.

Nom Plu.—Հիւլիւն, Հիւլոյ, Հիւանոյ, Հիւարեմե, Ժնիւն
Հիւսկալ, արածարածաւորաց, իւսկիւնեան (fr. իւսկ...)
 Yt. 8, 48; Հիւնքս, Հիւստեմի-Հիւն, իւսկիւն, Հիւստեմա,
Հիւստեմալ, Հիւստեմաց, Հիւստեմ, արածա

Acc. Sing.—ᐅᓴᕈ, ᐅᓴᕈᔨ, ᐅᓴᕈᑦ, ᐅᓴᕈᑎ.
ᐅᓴᕈᓂ, ᐅᓴᕈᑦ, ᐅᓴᕈᑎᑦ, ᐅᓴᕈᑦ, ᐅᓴᕈᑦ
 (Gold. ᐅᓴᕈ); ᐅᓴᕈᓂᑦᓄᑦ (Gold. ᐅᓴᕈᓂᑦᓄᑦ
 & bandit); ᐅᓴᕈᑦ, ᐅᓴᕈᔨ, ᐅᓴᕈᑦ, ᐅᓴᕈᑦ (ᐅᓴᕈᑦ)
 (pr. n.) Yt. 19, 71.

(pr. n.) Yt. 19, 71.
Acc. Plu.—ဒါယဗ္ဗာ, ဒါယဗ္ဗာ, ဒါယဗ္ဗာ, ဒါယဗ္ဗာ,
• ဒါယဗ္ဗာ, ဒါယဗ္ဗာ, ဒါယဗ္ဗာ Geld. Yt. 15, 40. ဒါယဗ္ဗာ,

* Mark the strong base in the instr., dat. and abl. plu.

Հին, արարին, ինքին, ինչին, ինքնապաշտ, - Կնի
Հինար

Instr. Sing.—արարին, արարան, արարապաշտ, ինքն
արար, արարապաշտ

Dat. Sing.—արարի, արարի (fr. արարի); արարի
(fr. արարի); արարի (fr. արարի time); արար, արարին,
արարապաշտ, արարապաշտ, արարապաշտ-արարապաշտ (արարապաշտ)

Dat. Plu.—արարի (fr. արարի); արարապաշտ (fr.

Abl. Sing.—արարի, արարի, արարապաշտ (fr.
արար a day).

Gen. Sing.—Հինար Western, Հինար Geld. (fr.
արարապաշտ); Հինար, Հինար, Հինար (fr. արարապաշտ), Հինար, Հինար,
Հինար, Հինար, Հինար-Հինար, Հինարապաշտ, - արարապաշտ,
Հինարապաշտ, Հինարապաշտ, Հինարապաշտ, Հինարապաշտ,
Հինարապաշտ-արարապաշտ, Հինարապաշտ

Gen. Plu.—Հինար, Հինար, Հինար, Հինարապաշտ, Հինարապաշտ,
Հինարապաշտ (fr. արարապաշտ); Հինար (fr. արարապաշտ); արարապաշտ
(fr. արարապաշտ a bandit).

Loc. Sing.—արար (from արար), արարապաշտ (from արարապաշտ)

Voc. Sing.—արարապաշտ, Հինար (fr. արարապաշտ), Հինար
(fr. արարապաշտ); արար (fr. արարապաշտ=արարապաշտ=արար) O youth!

Yt. 22, 11. In these examples the final } is changed to Ե.

Note.—The feminine of this base is formed by the addition of
the feminine suffix Է to the weak base; e.g., Հինարապաշտ. It
follows the paradigm արարապաշտ.

143. Խոտ, Խոտ Գոր (a dog)—Masculine.

Three bases.—Strong base, Խոտ; middle base, Խոտ, Խոտ;
but no forms of it are met with; weakest base, Խոտ.

	Singular.	Dual.	Plural.
Nom.	Խոտ	Խոտ	<div> <div> <div>Խոտապաշտ</div> <div>Խոտապաշտ</div> <div>Խոտապաշտ</div> </div> <div>Խոտ</div> </div>
Acc.	Խոտ	.....	<div> <div>Խոտ</div> <div>Խոտ</div> </div>
Dat.	Խոտ	.....	.....
Gen.	* Խոտ	.....	Խոտ

144. Խոտ (Sans. Գոր a road, a path).

This substantive, used both in the masculine and feminine, is
anomalous in its inflected forms.

Two bases.—Strong base, Խոտապաշտ; weak base, Խոտ

	Singular.	Plural.
Nom.	Խոտապաշտ	Խոտապաշտ
Acc.	<div> <div>Խոտապաշտ</div> <div>Խոտապաշտ</div> <div>Խոտապաշտ</div> </div>	<div> <div>Խոտ</div> <div>Խոտ</div> <div>Խոտ</div> </div>
Instr.	Խոտ	.....
Abl.	Խոտապաշտ	.....
Gen.	<div> <div>Խոտ</div> <div>Խոտապաշտ</div> </div>	Խոտ
Loc.	(Gāth.) Խոտ	.....

* Also Խոտապաշտ (see Vend. 13, 10, 11, 28, 44)—the base
being Խոտ

145. Bases ending in -Neuter.

REMARKS.—The nom. and acc. sing. reject the final } and the termination. The nom. and acc. plu. reject the termination, but lengthen the penultimate vowel, which, on account of the final nasal, is euphonicly changed to . The instr., dat. and abl. plu. either drop the final }, or change } to , before the termination. In the loc. plu., either the last consonant is rejected or the final } changed to .

146. - (creation), -Neuter.

The base is unchangeable (see para. 126).

	Singular.	Plural.
Nom.	<div> <div> </div> <div> </div> <div> </div> </div>	
Acc.	<div> <div> </div> <div> </div> <div> </div> </div>	
Instr.		<div> </div> <div> </div>
Dat.		
Abl.	<div> </div> <div>Gold. </div>	
Gen.		<div> </div> <div> </div>
Loc.	<div> </div> <div>Gold. Visp. 2, 1 </div>	<div> </div> <div> </div> <div> </div>

147. Other inflected forms, both regular and irregular, of the same base.

Nom. Sing.—

Acc. Sing.— is also used in the acc. du.; e. g., (Yt. 15, 43); also, in the acc. plu.; e. g., (Y. 71, 6).

Acc. Pla.— (Yt. 15, 49); (for). is also used in the masculine and feminine; e. g., mas. (Visp. 7, 4); fem. (Y. 71, 10).

Dat. Sing.—

Dat. Pla.— also (fr.).

Abl. Sing.— The case-termination is dropped in Wester., Gold. (see Y. 57, 1; Vend. 3, 16).

Abl. Pla.—

Gen. Sing.—

Gen. Du.— Yt. 10, 23.

Loc. Sing.— (fr.); (fr. a metre).

Loc. Pla.—

148. Neuter bases ending in are very few; some of their inflected forms as are met with are given below:—

Nom. and Acc. Sing.— Vend. 19, 15, 35.

generally lengthen the penultimate vowel. In the instr., dat., abl. and gen. sing., the penultimate ω is dropped. The voc. sing. affixes only { at the end. The instr., dat. and abl. plu. insert an euphonic { before the termination. The gen. plu. rejects the penultimate vowel. The voc. plu. is the same as the nom. plu.

153. ḥḥ (an officiating priest)—Masculine.

Three bases.—Strong base, ၂မပံဒ်; middle base, ၂မပံဒ်,
weak base, ၂မပံဒ်.

	Singular.	Plural.
Nom.	ᲙᲠᲗᲗ	ᲙᲠᲗᲗᲗ
	(truth. ᲙᲠᲗᲗ)	
Acc.	ᲙᲠᲗᲗ	ᲙᲠᲗᲗᲗ
Instr.	ᲙᲠᲗᲗ	ᲙᲠᲗᲗᲗ
Dat.	ᲙᲠᲗᲗ	ᲙᲠᲗᲗᲗ
Abi.	ᲙᲠᲗᲗ	ᲙᲠᲗᲗᲗ
Gen.	ᲙᲠᲗᲗ	ᲙᲠᲗᲗᲗ
Voc.	ᲙᲠᲗᲗ	ᲙᲠᲗᲗᲗ

154. Other inflected forms, both regular and irregular, of the same base:—

[illegible]

Nom. Plu.—Հարսանք, Հարսանքս, Հարսանքս

Acc. Sing.—ဒေါသလေမာ, ဒေါသလေမာလေ, ဒေါသလေမာလေ,
သလေဒေါသလေမာလေ, ဒေါသလေ, ဒေါသလေ, ဒေါသလေ, ဒေါသလေ,
ဒေါသလေ, ဒေါသလေ Wester.; ဒေါသ, ဒေါသ Gold.; ဒေါသလေ,
ဒေါသလေ

Acc. Du.—ḥṣṭ, ḥṣṭ, ḥṣṭ, ḥṣṭ. Yt. 10, 116.

Acc. Plu.—နိမိတ, နိမိတ; နိမိတ (fr. နိမိတ, နိမိတ).

Instr. Sing.—**𐎠𐎢𐎡𐎹**, **𐎠𐎢𐎡𐎹𐎠𐎢𐎡𐎹** Gath.

Dat. Sing.—ספר, ספר, ספר, ספר.

Mark ၁၆:၇ Y. 53, 4 (fr. ၁၆၁၅)

Dat. Plu.—ἡμετέρας, ἡμετέρας (fr. μετέρας, μετέρας)

Abl. Sing.—ဗျာဠာ (fr. ဗလဗျာ); ဗျာဠာ, ဗလဗျာဠာ

($=wv + yw$) $\in w$; see Y. 46, 7).

Gen. Sing.—ဒါတယ်၊ ဒါတယ်၊ ဒါတယ်၊ ဒါတယ်၊
ဒါတယ်၊ ဒါတယ်၊ ဒါတယ်၊ ဒါတယ်၊

[illegible]

Voc. Sing.—မုလ, မုလ, မုလ, မုလ

Voc. Plu. وسوم Y. 65, 12. O givers!

155. The feminine of this base is formed by the addition of the feminine suffix ء to the weakest base; e. g., ءاىءاىء , (from the weakest base ءاىء); similarly, ءاىءاىء , ءاىءاىء . It follows the paradigm ءاىءاىء . Compare Sans. दातृ (he who gives) mas.; दात्री fem.

156. 𐬨𐬀 (a man, a male)—Masculine.

The base is unchangeable; (see para. 126).

	Singular.	Dual.	Plural.
Nom.	𐬨𐬀 , 𐬨𐬀	𐬨𐬀	𐬨𐬀 , 𐬨𐬀 Vend. 8, 10
Acc.	𐬨𐬀 , 𐬨𐬀}	.....	\text{𐬨𐬀 , 𐬨𐬀 , 𐬨𐬀 𐬨𐬀 , 𐬨𐬀
Instr.	𐬨𐬀}	.....	\text{𐬨𐬀
Dat.	𐬨𐬀 , 𐬨𐬀}	.....	Wester. 𐬨𐬀 𐬨𐬀 , 𐬨𐬀
Abl.	𐬨𐬀	𐬨𐬀	𐬨𐬀
Gen.	𐬨𐬀 , 𐬨𐬀	𐬨𐬀	𐬨𐬀
Loc.	𐬨𐬀}	.....	.....
Voc.	𐬨𐬀}	.....	\text{𐬨𐬀

157. The feminine of 𐬨𐬀 is formed by the addition of the feminine suffix 𐬌 , before which the penultimate 𐬨 is lengthened; e. g., 𐬨𐬀 . It follows the paradigm 𐬨𐬀 .

158. Other inflected forms, both regular and irregular, of the same base:—

Acc. Sing.— 𐬨𐬀 , 𐬨𐬀 Nom. and Acc. Pl.— 𐬨𐬀 , 𐬨𐬀 , 𐬨𐬀 Abl. Pl.— 𐬨𐬀 Wester., 𐬨𐬀 Geld.Gen. Sing.— 𐬨𐬀 Yag. 1, 11.

* Mark 𐬨𐬀 𐬨𐬀 𐬨𐬀 (Y. 30, 2) man and man, each individually for himself (Rev. Dr. Mills).

* Also, 𐬨𐬀 Geld. (Yt. 3, 1); 𐬨𐬀 Geld. (Yt. 8, 11).

Gen. Pl.— 𐬨𐬀 Yt. 8, 39; 𐬨𐬀 Yt. 13, 57.Voc. Pl.— 𐬨𐬀 Vend. 21, 13.

159. Feminine nouns ending in 𐬌 , 𐬌 and 𐬌 are very few; as, 𐬨𐬀 (a sister); 𐬨𐬀 (a daughter); 𐬨𐬀 (a mother). They are declined like 𐬨𐬀 (mas.). Their inflected forms as found in the Avesta texts are given below.

	Singular.	Plural.
Nom.	𐬨𐬀 , 𐬨𐬀 𐬨𐬀 , 𐬨𐬀	𐬨𐬀
Acc.	𐬨𐬀 𐬨𐬀 , 𐬨𐬀	𐬨𐬀
Gen.	.....	\text{𐬨𐬀 Gath.
Loc.	𐬨𐬀}	.....

160. Bases ending in 𐬌 .

To this class belong nouns ending in the suffixes 𐬌 , 𐬌 and 𐬌 . Substantives ending in 𐬌 are all of the masculine gender; as, 𐬨𐬀 , 𐬨𐬀 ; those in 𐬌 and 𐬌 are mostly neuter; * as, 𐬨𐬀 , 𐬨𐬀 , &c. But when these nouns are used as adjectives, they take the gender of the substantives which they qualify; as, 𐬨𐬀 (milk)—neut. subs.; 𐬨𐬀 𐬨𐬀 (Maidhyo-Zaremaya the milk-giver) mas. adj.; similarly, 𐬨𐬀 (a good thought) neut.

* Exceptions.— 𐬨𐬀 mas. (a cat); see 𐬨𐬀 nom. sing., Vend. 19, 1; 𐬨𐬀 fem. (dawn); see 𐬨𐬀 acc. sing., Vend. 18, 15.

A
PRACTICAL GRAMMAR
OF THE
AVESTA LANGUAGE,

COMPARED WITH SANSKRIT,
WITH A CHAPTER ON SYNTAX AND
A CHAPTER ON THE GĀTHĀ DIALECT,

BY
KAVASJI EDALJI KANGA,
Head Master, Moollo Peeroz Madressa;

TRANSLATOR OF THE VENDIDAD, THE YAÇNA, THE VISPERED AND THE
KHORDEH AVESTA, WITH GRAMMATICAL AND CRITICAL NOTES.

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1891.

PREFACE.

IN introducing this work, the first of its kind, to the students of the Avesta language, and others interested in the advancement of the knowledge of the Zoroastrian religion, a few words explanatory of the various changes that have taken place within the last quarter of a century in the methods of the study of the Avesta language and literature, and of the scope and object of this Grammar, may not be out of place. So far back as 1862 the late Dr. Haug published "An outline of a Grammar of the Zend Language" in his "Essays on the Sacred Language, Writings and Religion of the Parsis;" and in the following year Ervad Shiheryārjī Dādābhāi Bharoocha issued in Gujarati "A brief outline of the Zend Grammar compared with Sanskrit." Since that time, i.e., during the last twenty-eight years, changes have taken place in the study of the Avesta language, which may well be said to have revolutionised the study. This is clearly shown by the useful works published by Oriental scholars, both European and Parsee.

The want of a practical and systematic grammar of the Avesta language, adapted to modern requirements, was long and keenly felt by the students of the language. Moreover, Zend and Pehlvi having been lately added by the Bombay University to the list of second languages in the M. A. examination, such a grammar has become more than ever necessary.

The systematic and regular study of Avesta and Pehlvi, based on the rules of philology and grammar, was first commenced in Bombay in 1861. Before that period the knowledge of Avesta was confined to a few Dastooris and Ervads, who mainly relied upon Pehlvi translations now extant, which, though good enough as far as they went, were not marked by any critical knowledge of the grammatical forms. The knowledge of grammar among the sacerdotal and other classes was necessarily scanty and imperfect. The Gujarati translations of the Vendidad, the Yaçna and the Khordeh Avesta, published before 1861, were chiefly based on Pehlvi translations, and were, in consequence, inexact, and, in several respects, obscure and unintelligible—the grammatical forms of words in the original being misunderstood. Such was up to 1861 the state of the Avesta study. Since then a great and long-wished-for change has taken place in the study of the Avesta. To Mr. K. R. Cama, an Oriental scholar of European repute, belongs the honour of having laid the foundation and zealously worked for the prosecution and development of philological studies in Bombay. Having studied Avesta

subs. : 𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮 (a youth of good thoughts) mas.
adj., &c.

161. Bases ending in 𐭪𐭫𐭬—Masculine.

REMARKS.—The nom. sing. changes the final 𐭪𐭫𐭬 to 𐭪𐭫𐭬, without adding any termination. The acc. sing., the nom. and acc. plu. lengthen the penultimate vowel. In the instr., dat., abl. and gen. sing. and the gen. plu., 𐭪𐭫𐭬 is reduced to 𐭪𐭫𐭬 (𐭪 of the suffix being dropped).

162. 𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮 (the Creator), 𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮 (Knowing)—Masculine.

Three bases.—Strong base, 𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮; middle base, 𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮, of which no inflected form is found; weakest base, 𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮 or 𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮, 𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮 or 𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮.

	Singular.	Plural.
Nom.	𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮 𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮 𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮	𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮𐭫𐭮
Acc.	𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮𐭫𐭮	𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮𐭫𐭮 𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮𐭫𐭮 𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮𐭫𐭮 Y. 58, 6.
Instr.	𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮𐭫𐭮 𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮𐭫𐭮	𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮𐭫𐭮 Y. 58, 6.
Dat.	𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮𐭫𐭮	.....
Abl.	𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮𐭫𐭮	.....

* Mark 𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮 those who have performed their actions (Y. 29, 3). 𐭪 is euphonicallly inserted (see para. 58).

	Singular.	Plural.
Gen.	𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮 𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮	𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮
Voc.	𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮	.....

163. Other inflected forms, both regular and irregular, of the same base.

Nom. Sing.—𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮, 𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮 (rt. 𐭪𐭫𐭮); 𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮
𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮, 𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮𐭫𐭮 (rt. 𐭪𐭫𐭮 to see).

Acc. Sing.—𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮𐭫𐭮, (Geld. 𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮𐭫𐭮)

Dat. Sing.—𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮𐭫𐭮 (rt. 𐭪𐭫𐭮); 𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮𐭫𐭮 (rt. 𐭪𐭫𐭮); 𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮𐭫𐭮 (rt. 𐭪𐭫𐭮 to love)

Abl. Sing.—𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮𐭫𐭮 (rt. 𐭪𐭫𐭮; 𐭪𐭫𐭮 + 𐭪𐭫𐭮 + 𐭪𐭫𐭮)

Gen. Plu.—𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮𐭫𐭮, 𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮𐭫𐭮 (rt. 𐭪𐭫𐭮); 𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮𐭫𐭮

𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮𐭫𐭮 (𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮𐭫𐭮 Geld. YL 13, 155; rt. 𐭪𐭫𐭮)

Voc. Sing.—𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮𐭫𐭮

164. The feminine of nouns ending in 𐭪𐭫𐭬 follows the analogy of the base 𐭪𐭫𐭮; i. e., it is formed by suffixing 𐭪 to the weakest base; e. g., 𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮 (from the weakest base 𐭪𐭫𐭮𐭫𐭮; orig., 𐭪𐭫𐭮𐭫𐭮𐭫𐭮); 𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮 (from the weakest base 𐭪𐭫𐭮𐭫𐭮; orig., 𐭪𐭫𐭮𐭫𐭮𐭫𐭮); 𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮 (from the weakest base 𐭪𐭫𐭮𐭫𐭮; orig., 𐭪𐭫𐭮𐭫𐭮𐭫𐭮).

165. 𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮 (the moon)—Masculine.

The base is unchangeable (see para. 126).

	Singular.	Plural.
Nom.	𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮, 𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮	𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮𐭫𐭮, 𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮𐭫𐭮
Acc.	𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮𐭫𐭮	𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮𐭫𐭮𐭫𐭮
Gen.	𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮𐭫𐭮	𐭪𐭫𐭬𐭫𐭮𐭫𐭮𐭫𐭮𐭫𐭮𐭫𐭮

OBSERVATION.—**उज्ज्वल**, in some of its inflectional forms, changes its base to **उज्ज्वलः**; e. g., nom. sing. **उज्ज्वलः** (**उज्ज्वलः** **उज्ज्वलः**) Yt. 10, 142; dat. sing. **उज्ज्वलः** Yt. 7, 1; gen. sing. **उज्ज्वलः** Yt. 7, 0; voc. sing. **उज्ज्वल** Vend. 21, 3.

Adjectives ending in **उज्ज्वल** are both masc. and fem.; e. g., **उज्ज्वलः** (masc.), **उज्ज्वला** (fem.).

166. Bases ending in **उज्ज्वल**—Neuter.

REMARKS.—The nom. and acc. sing. change the final **उज्ज्वल** to **उज्ज्वलः**, while the nom. and acc. plu. to **उज्ज्वलः** without adding any termination. The instr. dat. and abl. plu. change **उज्ज्वल** to **उज्ज्वलः**, and the loc. plu. to **उज्ज्वलः**, before the termination; sometimes the loc. plu. rejects the final **उज्ज्वल**.

167. **उज्ज्वल** वचन (a word)—Neuter.

The base is unchangeable (see para. 126).

	Singular	Plural
Nom.	उज्ज्वलः	उज्ज्वलः
Acc.	उज्ज्वलः	उज्ज्वलः
Instr.	उज्ज्वलः	उज्ज्वलः
Dat.	उज्ज्वलः	उज्ज्वलः
Abl.	उज्ज्वलः	उज्ज्वलः
Gen.	उज्ज्वलः	उज्ज्वलः
Loc.	उज्ज्वलः	उज्ज्वलः

168. Other inflected forms, both regular and irregular, of the same base.

Nom. and Acc. Sing.—**उज्ज्वलः**, **उज्ज्वलः**, **उज्ज्वलः**; **उज्ज्वल** help; **उज्ज्वल**

the throat. Before the enclitic particle **अ** or **इ**, **उ** is reduced to **अ**; e. g., **उज्ज्वलः**, **उज्ज्वलः**, &c. In the Gāthā dialect, the final **उ** is, in several instances, changed to **इ**; as, **उज्ज्वलः**, **उज्ज्वलः**, &c. Mark **उज्ज्वलः** Gold. Y. 43, 8; **उज्ज्वलः** Nom. and Acc. Plu.—**उज्ज्वलः**, **उज्ज्वलः**, **उज्ज्वलः**, **उज्ज्वलः**, **उज्ज्वलः**

Instr. Sing.—**उज्ज्वलः**, **उज्ज्वलः**, **उज्ज्वलः**

Instr. Plu.—**उज्ज्वलः**, **उज्ज्वलः**, **उज्ज्वलः**, **उज्ज्वलः** Gold.; **उज्ज्वलः** Gold. Y. 34, 2 (with the chants).

Dat. Sing.—**उज्ज्वलः**, **उज्ज्वलः** (Gold. **उज्ज्वलः**, **उज्ज्वलः**); **उज्ज्वलः**, **उज्ज्वलः**, **उज्ज्वलः**, **उज्ज्वलः** Gold.; **उज्ज्वलः**, **उज्ज्वलः**, **उज्ज्वलः**

Abl. Sing.—**उज्ज्वलः**, **उज्ज्वलः**, **उज्ज्वलः** Gold. Yt. 8, 47, **उज्ज्वलः**; **उज्ज्वलः** (tr. **उज्ज्वलः** darkness).

Abl. Plu.—**उज्ज्वलः**. Mark **उज्ज्वलः** (Gold. Yt. 10, 23).

Gen. Sing.—**उज्ज्वलः**, **उज्ज्वलः**, **उज्ज्वलः**

Gen. Plu.—**उज्ज्वलः**, **उज्ज्वलः**, **उज्ज्वलः**

Loc. Sing.—**उज्ज्वलः**, **उज्ज्वलः**, **उज्ज्वलः**, **उज्ज्वलः** Wester. (for **उज्ज्वलः** in desire) Y. 43, 8; **उज्ज्वलः** Yt. 8, 8; **उज्ज्वलः** Y. 65, 4; **उज्ज्वलः** Yt. 5, 4; (orig., **उज्ज्वलः**; by the dropping of **उ** the preceding vowel is lengthened); **उज्ज्वलः**, also **उज्ज्वलः** (Yt. 10, 106; Vend. 18, 3).

Loc. Plu.—𐎧𐎺𐎠𐎧𐎺𐎠, 𐎧𐎺𐎠𐎧𐎺𐎠, 𐎧𐎺𐎠𐎧𐎺𐎠, 𐎧𐎺𐎠𐎧𐎺𐎠,
𐎧𐎺𐎠𐎧𐎺𐎠, 𐎧𐎺𐎠𐎧𐎺𐎠, 𐎧𐎺𐎠𐎧𐎺𐎠

Voc. Sing.—𐎧𐎺𐎠𐎧𐎺𐎠 Y. 28, 4.

169. Bases ending in 𐎧𐎺𐎠—Mas. and Fem.

These are mostly adjectives; very few are substantives. They are inflected according to the general rule, except the nom. sing., which changes the final 𐎧𐎺𐎠 to 𐎧𐎺, sometimes to 𐎧𐎺, without adding any termination. Comparative adjectives ending in 𐎧𐎺𐎠 (mas.) form their nom. sing. in 𐎧𐎺𐎠; e. g., 𐎧𐎺𐎠𐎧𐎺𐎠 (mas.), 𐎧𐎺𐎠𐎧𐎺𐎠 (mas.), 𐎧𐎺𐎠𐎧𐎺𐎠 (fem.). Some inflected forms of these nouns, as found in the sacred writings, are as follow. The base is unchangeable.

	Singular.	Plural.
Nom.	𐎧𐎺𐎠𐎧𐎺𐎠, 𐎧𐎺𐎠𐎧𐎺𐎠	𐎧𐎺𐎠𐎧𐎺𐎠𐎧𐎺𐎠
	𐎧𐎺𐎠𐎧𐎺𐎠	𐎧𐎺𐎠𐎧𐎺𐎠𐎧𐎺𐎠
	(Gold.) 𐎧𐎺𐎠𐎧𐎺𐎠	𐎧𐎺𐎠𐎧𐎺𐎠𐎧𐎺𐎠
	𐎧𐎺𐎠𐎧𐎺𐎠, 𐎧𐎺𐎠𐎧𐎺𐎠	𐎧𐎺𐎠𐎧𐎺𐎠𐎧𐎺𐎠
Acc.	𐎧𐎺𐎠𐎧𐎺𐎠	𐎧𐎺𐎠𐎧𐎺𐎠𐎧𐎺𐎠
	𐎧𐎺𐎠𐎧𐎺𐎠, 𐎧𐎺𐎠𐎧𐎺𐎠	𐎧𐎺𐎠𐎧𐎺𐎠𐎧𐎺𐎠
	𐎧𐎺𐎠𐎧𐎺𐎠, 𐎧𐎺𐎠𐎧𐎺𐎠	𐎧𐎺𐎠𐎧𐎺𐎠𐎧𐎺𐎠
	𐎧𐎺𐎠𐎧𐎺𐎠, 𐎧𐎺𐎠𐎧𐎺𐎠	𐎧𐎺𐎠𐎧𐎺𐎠𐎧𐎺𐎠
Instr.	𐎧𐎺𐎠𐎧𐎺𐎠, 𐎧𐎺𐎠𐎧𐎺𐎠	𐎧𐎺𐎠𐎧𐎺𐎠𐎧𐎺𐎠
	𐎧𐎺𐎠𐎧𐎺𐎠, 𐎧𐎺𐎠𐎧𐎺𐎠	𐎧𐎺𐎠𐎧𐎺𐎠𐎧𐎺𐎠
Dat.	𐎧𐎺𐎠𐎧𐎺𐎠, 𐎧𐎺𐎠𐎧𐎺𐎠	𐎧𐎺𐎠𐎧𐎺𐎠𐎧𐎺𐎠
	𐎧𐎺𐎠𐎧𐎺𐎠, 𐎧𐎺𐎠𐎧𐎺𐎠	𐎧𐎺𐎠𐎧𐎺𐎠𐎧𐎺𐎠

Gen.	𐎧𐎺𐎠𐎧𐎺𐎠, 𐎧𐎺𐎠𐎧𐎺𐎠	𐎧𐎺𐎠𐎧𐎺𐎠, 𐎧𐎺𐎠𐎧𐎺𐎠
	𐎧𐎺𐎠𐎧𐎺𐎠, 𐎧𐎺𐎠𐎧𐎺𐎠	𐎧𐎺𐎠𐎧𐎺𐎠, 𐎧𐎺𐎠𐎧𐎺𐎠
Loc.	𐎧𐎺𐎠𐎧𐎺𐎠	𐎧𐎺𐎠𐎧𐎺𐎠
Voc.	𐎧𐎺𐎠𐎧𐎺𐎠	𐎧𐎺𐎠𐎧𐎺𐎠

170. 𐎧𐎺 (the land, the earth), 𐎧𐎺 (a borough, a family).—Feminine.

The base is unchangeable (see para. 126).

	Singular.	Plural.
Nom.	𐎧𐎺	𐎧𐎺
Acc.	𐎧𐎺, 𐎧𐎺	𐎧𐎺, 𐎧𐎺
Instr.	𐎧𐎺, 𐎧𐎺	𐎧𐎺, 𐎧𐎺
Dat.	𐎧𐎺	𐎧𐎺
Abl.	𐎧𐎺, 𐎧𐎺	𐎧𐎺, 𐎧𐎺
Gen.	𐎧𐎺, 𐎧𐎺	𐎧𐎺, 𐎧𐎺

¹ Mark 𐎧𐎺𐎠𐎧𐎺𐎠—𐎧𐎺𐎠 gen. dual Yt. 13, 127.

² E. g., 𐎧𐎺𐎠𐎧𐎺𐎠, also 𐎧𐎺𐎠𐎧𐎺𐎠 (Geld. Y. 12, 3).

³ By the insertion of 𐎧 before the termination (𐎧𐎺 + 𐎧 + 𐎧𐎺).

⁴ 𐎧𐎺—in the sense of the loc. (see Vend. 3, 36. 37. 38).

⁵ Also, 𐎧𐎺𐎠𐎧𐎺𐎠 Geld. Yt. 5, 6 (base 𐎧𐎺).

sing.; **အသံသရာတံ** Westor., **အသံသရာတံ** Geld. (Y. 57, 29) instr. dual; **အသံသရာတံ** gen. plu.

အသံသရာ neut. (budding) — **အသံသရာ** nom. and acc. sing.

အသံသရာ mas. (watching, guarding) — **အသံသရာ** nom. sing.; **အသံသရာ** acc. sing.; **အသံသရာ** nom. plu.

အသံသရာ neut. (a seat, a place) — **အသံသရာ** acc. sing.; **အသံသရာ** (also, **အသံသရာ**) gen. sing.

အသံသရာ mas. (seeing, watching) — **အသံသရာ** nom. sing.

အသံသရာ neut. (the sun) — **အသံသရာ**, **အသံသရာ** nom. sing.; **အသံသရာ**, **အသံသရာ** gen. sing.

အသံသရာ mas. (good in deed) — **အသံသရာ** nom. sing.

173. Nouns having more than one base without affecting the meaning in their inflected forms.

There are some nouns, which, in their particular inflected forms, take different bases; in most cases, a redundant **အ** is subjoined at the end. *E. g.*, **အသံသရာ**, **အသံသရာ** (a man, a male); **အသံသရာ**, **အသံသရာ** (time); **အသံသရာ**, **အသံသရာ**, **အသံသရာ** (a warrior); **အသံသရာ**, **အသံသရာ**, **အသံသရာ** (a priest); **အသံသရာ**, **အသံသရာ** (invoking); **အသံသရာ** (a dog); **အသံသရာ**, **အသံသရာ** (a ruler, a tyrant); **အသံသရာ**, **အသံသရာ** (a male); **အသံသရာ**, **အသံသရာ** (land); **အသံသရာ**, **အသံသရာ** (winter); **အသံသရာ**, **အသံသရာ** (the sea); **အသံသရာ**, **အသံသရာ** (a word); **အသံသရာ**, **အသံသရာ** (possessing a wounding spear); **အသံသရာ**, **အသံသရာ** (the moon); **အသံသရာ**, **အသံသရာ**, **အသံသရာ** (a bone,

the body); **အသံသရာ**, **အသံသရာ**, **အသံသရာ** (a bow); **အသံသရာ**, **အသံသရာ** (a maid); **အသံသရာ**, **အသံသရာ**, **အသံသရာ** (orig., **အသံသရာ**) (a friend); **အသံသရာ**, **အသံသရာ**, **အသံသရာ**, **အသံသရာ** (the tongue).

174. Nouns used in more than one gender.

There are some substantives, which, in the same sense, are used in different genders, in their inflected forms. *E. g.*

အသံသရာ (abundance, prosperity) — **အသံသရာ** neut. dat. sing.;

အသံသရာ fem. gen. sing.

အသံသရာ (a region) — **အသံသရာ** neut. acc. sing.;

အသံသရာ fem. loc. plu.

အသံသရာ (a mountain) — **အသံသရာ** neut. acc. sing.;

အသံသရာ fem. acc. plu.

အသံသရာ (an offering, an oblation) — **အသံသရာ** neut. loc. sing.;

အသံသရာ fem. abl. sing.

အသံသရာ, **အသံသရာ** (creation) — **အသံသရာ** neut. nom. sing.;

အသံသရာ fem. acc. plu.

အသံသရာ (the eye) — **အသံသရာ** neut. nom. sing.;

အသံသရာ fem. dat. plu.

အသံသရာ (dead matter) — **အသံသရာ** **အသံသရာ** mas. nom. sing.;

အသံသရာ fem. nom. sing.

အသံသရာ (a house) — **အသံသရာ** (Yt. 5, 63) mas. acc. sing.;

(Vend. 3, 2) neut. acc. sing.;

အသံသရာ fem. loc. plu. [acc. plu.

အသံသရာ (a feather) — **အသံသရာ** mas. nom. sing.;

အသံသရာ fem. acc. plu.

𐬨𐬀𐬭𐬀𐬎 (Māthra) — 𐬨𐬀𐬭𐬀𐬎 mas. nom. sing.;
𐬨𐬀𐬭𐬀𐬎 𐬨𐬀𐬭𐬀𐬎 fem. acc. plu.
𐬨𐬀𐬭𐬀𐬎 (a city) — 𐬨𐬀𐬭𐬀𐬎 neut. gen. sing.;
𐬨𐬀𐬭𐬀𐬎 𐬨𐬀𐬭𐬀𐬎 𐬨𐬀𐬭𐬀𐬎 fem. acc. plu.

Chapter IV. Gender.

175. Like its sister languages, the Avesta has three genders, viz., masculine, feminine and neuter. As stated before, the gender is, in several cases, ascertained from suffixes, either primary or secondary; as, 𐬨𐬀𐬭𐬀𐬎 mas.; 𐬨𐬀𐬭𐬀𐬎, 𐬨𐬀𐬭𐬀𐬎 fem.; 𐬨𐬀𐬭𐬀𐬎, 𐬨𐬀𐬭𐬀𐬎, 𐬨𐬀𐬭𐬀𐬎, 𐬨𐬀𐬭𐬀𐬎, 𐬨𐬀𐬭𐬀𐬎 neut. It is also distinguished by the sex, i.e., substantives indicating the male sex are masculine; as, 𐬨𐬀𐬭𐬀𐬎 (a son), 𐬨𐬀𐬭𐬀𐬎 (a father), 𐬨𐬀𐬭𐬀𐬎 (a brother), 𐬨𐬀𐬭𐬀𐬎 (a man), &c. Those indicating the female sex are feminine; as, 𐬨𐬀𐬭𐬀𐬎 (a daughter), 𐬨𐬀𐬭𐬀𐬎 (a mother), 𐬨𐬀𐬭𐬀𐬎 (a sister), 𐬨𐬀𐬭𐬀𐬎 (a woman), &c.

Rules for the formation of the feminine.

176. The feminine of consonantal bases, which admit of a feminine, is most commonly formed by the addition of the suffix 𐬀 to the weak base, when their declension shows two bases; nouns with three bases subjoin 𐬀 for the feminine to the weakest base; e.g., 𐬨𐬀𐬭𐬀𐬎 fem., from 𐬨𐬀𐬭𐬀𐬎 (weak base of 𐬨𐬀𐬭𐬀𐬎 holy); 𐬨𐬀𐬭𐬀𐬎 fem., fr. 𐬨𐬀𐬭𐬀𐬎 (weak base of 𐬨𐬀𐬭𐬀𐬎 defiled by the corpse); 𐬨𐬀𐬭𐬀𐬎 fem., fr. 𐬨𐬀𐬭𐬀𐬎 (weakest base of 𐬨𐬀𐬭𐬀𐬎 the maintainer); 𐬨𐬀𐬭𐬀𐬎 fem., fr. 𐬨𐬀𐬭𐬀𐬎 (weakest base of 𐬨𐬀𐬭𐬀𐬎 knowing).

177. Comparative bases in 𐬀𐬭𐬀𐬎 form their feminine by the addition of the feminine suffix 𐬀, before which the penultimate 𐬀 is dropped and 𐬀 changed to 𐬀; e.g., 𐬀𐬭𐬀𐬎 (mas.) larger, greater; fem. 𐬀𐬭𐬀𐬎; 𐬀𐬭𐬀𐬎 (mas.) more powerful; fem. 𐬀𐬭𐬀𐬎; but 𐬀𐬭𐬀𐬎 (better) drops 𐬀 in the fem.; e.g., 𐬀𐬭𐬀𐬎. Comp. Sans. गरीयस् heavier; fem. गरीयसी; पारीयस् wicked; fem. पारीयसी.

Note.—𐬀𐬭𐬀𐬎 (𐬀 a man) forms its feminine base 𐬀𐬭𐬀𐬎 𐬀𐬭𐬀𐬎.

178. The feminine base of adjectives ending in 𐬀, and of substantives in 𐬀 which admit of a feminine, is for the most part formed by the addition of the feminine suffix 𐬀 to the masculine; in other words, by lengthening the final vowel. E.g., 𐬀𐬭𐬀𐬎 (mas.) strong; fem. 𐬀𐬭𐬀𐬎; 𐬀𐬭𐬀𐬎 (mas.) beautiful; fem. 𐬀𐬭𐬀𐬎; 𐬀𐬭𐬀𐬎 (mas.) a grandfather; fem. 𐬀𐬭𐬀𐬎; 𐬀𐬭𐬀𐬎 (mas.) an uncle; fem. 𐬀𐬭𐬀𐬎, &c. But, in several instances, the feminine base is formed by substituting the feminine suffix 𐬀 for the final 𐬀; e.g., 𐬀𐬭𐬀𐬎 𐬀𐬭𐬀𐬎 (mas.) a Dev; fem. 𐬀𐬭𐬀𐬎 𐬀𐬭𐬀𐬎; 𐬀𐬭𐬀𐬎 𐬀𐬭𐬀𐬎 (mas.) a rain; fem. 𐬀𐬭𐬀𐬎 𐬀𐬭𐬀𐬎 an owe; 𐬀𐬭𐬀𐬎 (mas.) golden; fem. 𐬀𐬭𐬀𐬎; 𐬀𐬭𐬀𐬎 (Sansk. पति a master) forms its feminine by subjoining the word 𐬀𐬭𐬀𐬎, or changing it to 𐬀𐬭𐬀𐬎 (Sansk. पत्नी, पति); e.g., 𐬀𐬭𐬀𐬎 𐬀𐬭𐬀𐬎 𐬀𐬭𐬀𐬎 acc. sing. Vend. 7, 42; 𐬀𐬭𐬀𐬎 𐬀𐬭𐬀𐬎 nom. sing. Vend. 12, 7 (the mistress of the house).

Note.—Sansk. पत्नी is from पति (the original form of पति). 𐬀𐬭𐬀𐬎 is, though rarely, also used for 𐬀𐬭𐬀𐬎; e.g., 𐬀𐬭𐬀𐬎 dat. sing. (see Yt. 17, 58).

179. The feminine base of adjectives ending in **י** is generally formed by the addition of the feminine suffix **ה** to the masculine base; e. g., **רָחֵב** (mas.) broad; fem. **רָחֵבָה**; **נָעִים** (mas.) youthful; fem. **נָעִיםָה** (Geld. **נָעִיםָה** Gāth. Yng 53, 3).

180. In the case of some lower classes of animals, the mas. and fem. are formed by subjoining ***מַלְּאָכָה** (male) and †**מַלְּאָכָה** (female) respectively to the word denoting the whole class; as, **מַלְּאָכָה מִבְּרֵית** (a horse); **מַלְּאָכָה מִבְּרֵית** or **מַלְּאָכָה מִבְּרֵית**, Sans. **अश्व** (a mare); **מַלְּאָכָה מִבְּרֵית** (a he-camel), Sans. **अश्व** (a mare); **מַלְּאָכָה מִבְּרֵית** or **מַלְּאָכָה מִבְּרֵית** (a she-camel); **מַלְּאָכָה מִבְּרֵית** or **מַלְּאָכָה מִבְּרֵית** (an ox); **מַלְּאָכָה מִבְּרֵית** (a cow); **מַלְּאָכָה מִבְּרֵית** (a she-ass).

Chapter V. Adjectives.

181. The declension of substantives includes, as stated before, that of adjectives. Adjectives may be divided into three classes, viz.—1 Simple, 2 Derivative, 3 Compound.

(1) Simple adjectives are those that come directly from roots and are not derived from substantives; as, **טָהוֹר**, **טָהוֹרָה**, **טָהוֹרִים**, **טָהוֹרוֹת**.

Compare Persian **خوب**, **بد**, **دراز**, **کوتاه**, &c.

(2) Derivative adjectives are those that are derived from substantive nouns; as, **מִבְּרֵית** (from **בְּרֵית**), **מִבְּרֵיתָה** (fem. acc. sing.), **מִבְּרֵיתִים** (mas. gen. sing.), **מִבְּרֵיתָי** (fem. gen. sing.), &c.

Compare Persian **دور**, **نزد**, **خطرناک**, **میدوار**, &c.

(3) Compound adjectives are those that are formed by using the

* Compare Sans. **वृद्धि**, **वृद्ध**, **वृद्ध** (rt. **वृ** to engender).

† Compare Sans. **प्रेत** (rt. **प्रे** to suck).

‡ Compare Sans. **उत्तम** Sax. **Oxa**, Eng. **Ox**.

roots, participles or substantives as the last member of a compound;

e. g., **מִבְּרֵית טָהוֹר**, **מִבְּרֵית טָהוֹרָה**, **מִבְּרֵית טָהוֹרִים**, &c.

Compare Persian **زبان**, **جهان دیده**, **جنگ آزموده**, **مرفراز**, **نیک نام**, &c.

182. Adjectives in Avesta, as in Sanskrit, always agree in gender, number and case with the substantives they qualify; e. g., **مَیْشَیْ** (mas. nom. sing.); **مَیْشَیْ** (fem. acc. sing.); **مَیْشَیْ** (neut. nom. sing.); **مَیْشَیْ** (fem. dat. sing.); **مَیْشَیْ** (fem. nom. and acc. plu.); **مَیْشَیْ** (fem. loc. plu.).

Rules for the formation of the feminine base of adjectives ending in **י**, **ה**, **ו**, **ל**, **ם**, **ת** and **ן** have been treated before.

183. The crude bases of compound adjectives, the last member of which is a root ending in a consonant, are used in the three genders. E. g.

מִבְּרֵית טָהוֹר (mas. nom. sing. (Yt. 8, 50).

מִבְּרֵיתָה (fem. acc. sing. (Yt. 52, 1).

מִבְּרֵיתִים (neut. instr. sing. (Yt. 13, 52).

מִבְּרֵיתָי (fem. gen. sing. (Vend. 7, 27).

מִבְּרֵיתָי (fem. gen. sing. (Yt. 13, 134).

Comparison of Adjectives.

184. (a)—By means of the secondary suffixes **מְעַלְּמָה** and **מְעַלְּמָה**.

The comparative degree of adjectives is formed by the addition to their masculine base of the suffix **מְעַלְּמָה** Sans. **अर** (mas. and neut. base; **महान** Sans. **अर** fem. base), the superlative degree by the addition to their masculine base of the suffix

* *-lā* Sans. तम (mas. and neut. base; *-lā* Sans. तमा fem. base); e. g., pos. *-lā* sweet-scented; compar. *-lā*; super. *-lā*.

Exception:— *-lā* (orig., *-lā* + *-lā*).

Compare Sans. शुचि pure, गुरु heavy; compar. शुचितर, गुरुतर; super. शुचिष्ठ, गुरुतम.

Bases of adjectives ending in *-lā* mostly substitute *-lā* for *-lā* before *-lā* and *-lā*; e. g., pos. *-lā*; compar. *-lā*; super. *-lā*.

185. Adjectives, which in their declension show two bases, assume before *-lā* and *-lā* their weak base; those with three bases assume before *-lā* and *-lā* their weakest base; e. g., *-lā* (orig., *-lā* + *-lā*), weak base *-lā*; *-lā* (orig., *-lā* + *-lā*), weak base *-lā*; *-lā* (from *-lā* + *-lā*), partic. reduplic. perf.; rt. *-lā*, weakest base *-lā*; *-lā* (from *-lā* + *-lā*; rt. *-lā*); weakest base *-lā*; similarly, *-lā* (from *-lā*; rt. *-lā*); weakest base *-lā* or *-lā*.

186. Final *-lā* and *-lā* are changed before *-lā* and *-lā* to *-lā* and *-lā*, respectively; e. g., *-lā* (from *-lā*); *-lā* (fr. *-lā*); *-lā* (from *-lā*); *-lā* (from *-lā*).

* Sometimes, in the Gāthā dialect, *-lā* is used; e. g., *-lā* Yag. 37, 3.

-lā (fr. *-lā*); *-lā* (fr. *-lā*). *-lā* and *-lā* are frequently subjoined as primary suffixes to compound adjectives, the last member of which is a root; e. g., *-lā* (rt. *-lā*); *-lā* *-lā* (rt. *-lā*); *-lā* *-lā* (rt. *-lā*); *-lā* *-lā* (orig., *-lā* + *-lā* + *-lā*); *-lā* (rt. *-lā*); *-lā* (orig., *-lā* + *-lā* + *-lā* + *-lā*); *-lā* (rt. *-lā*).

187. Occasionally, *-lā* and *-lā* are subjoined to substantives; *-lā* meaning 'more inclined to, more in the direction of'; *-lā*, 'most resembling'; e. g., *-lā* easterly; *-lā* westerly; *-lā* southerly; *-lā* northerly; *-lā* the most Dev-like, i.e., the most fiendish; *-lā* the most Zoroastrian-like, i.e., Dastoorīn Dastoor; *-lā* the most Athravan-like; *-lā* finest-coloured.

188. The same terminations (viz., *-lā* and *-lā*) are also suffixed to particles; e. g., *-lā* (also *-lā*); *-lā* (also *-lā*); *-lā*, *-lā*, *-lā*; *-lā*, *-lā*.

189. Sometimes, *-lā* is subjoined to cardinal numerals; e. g., *-lā* (Sansk. विंशति) twentieth; *-lā* a hundred times; *-lā* (comp. Sans. सहस्र) a thousand times; *-lā* ten thousand times.

190. (b).—By means of the primary suffixes *-lā* and *-lā*.

Many adjectives may optionally form their comparative degree by the addition of the suffix **उत्तम** Sans. **इयम्*** (mas. and neut. base; **इयसी** Sans. **इयसी** fem. base), and their superlative degree by the addition of the suffix **अद्भुत** Sans. **इष्ट** (mas. and neut. base; **अद्भुत** Sans. **इष्टा** fem. base); e. g., compara. **उत्तमः**, **उत्तमा**, **उत्तमः**; super. **अद्भुतः**, **अद्भुता**, **अद्भुतः**, &c. The difference between **अद्भुतः** and **अद्भुता** is this, that whereas **अद्भुतः** and **अद्भुता** are added to the masculine base of the adjective, **उत्तमः** and **अद्भुतः** are subjoined to the root, from which the adjective has been derived, the vowel of the root being generally gunated, sometimes lengthened; e. g., **उत्तमः** (rt. **उत्तम**); **अद्भुतः** (rt. **अद्भुत**); **अद्भुता** (rt. **अद्भुता**); **अद्भुतः** (rt. **अद्भुतः**); **अद्भुता** (rt. **अद्भुता**). Compare Sans. **क्षिप्र** quick; compara. **क्षिप्रतर**; superl. **क्षिप्रतम** (rt. **क्षिप्र** to move quickly).

191. The following are some special rules for the addition of ၵၵၵၵ and ၵၵၵၵ :—

(a) "The final vowel of a masculine base, which contains more than one syllable, or its final consonant together with the vowel preceding it, is dropped, the final consonant resuming its original form; e. g. والس, super. والس; والس, والس; والس, والس; والس, والس; والس, والس. Comp. Sans. पाप wicked; पापीयस्, पापिष्ठ; महन् great; महीयस्, महिष्ठ.

(b) The suffixes द्व , द्व८ , द्व॥ , उ३॥ , &c., are dropped, when the remainder of the base thereupon consists of only one syllable; it undergoes no change, except that its final resumes its original form; but when the remainder of the base contains more

* Ved. यंस; c. g., यम्यस ଓଃମାମ୍ଭା, fr. ବସ୍ତାମ୍ଭା good

[illegible][illegible]

103. It should be noted that all adjectives are not complete in the three forms of the positive, comparative and superlative degrees; a great many of them have two forms, while others, only one; e. g., အလှဆုံး (fr. အလှ + ဆုံး); အလှဆုံး, အလှဆုံးဆုံး, အလှဆုံးဆုံးဆုံး (most beautiful); - အလှဆုံး, အလှဆုံးဆုံး, အလှဆုံးဆုံးဆုံး (fr. အလှ + ဆုံးဆုံး; cf. အလှဆုံး); အလှဆုံးဆုံး, အလှဆုံးဆုံးဆုံး

* Dr. Keilhorn's Sanskrit grammar, 3rd Edition, p. 58.

+ מִסְכָּח is also the compar. of מִסְכָּח holy (see Y. 48, 4).

‡ In *—c{c}c{c}c{c}* (Y. 12, 4), the most bereft of good.

[illegible]

Gáth.		
powerful		
bad		
Y. 59, 81.		
strong		
of mighty strength		
holy		
swift		
strong		
friendly		
righteous		
little		
small		
wise		
one who smites		
powerful		
active		

Positive.	Comparative.	Superlative.
𐎧𐎠𐎡𐎹𐎢𐎡𐎹 frightful		𐎧𐎠𐎡𐎹𐎢𐎡𐎹𐎢𐎡𐎹
𐎧𐎠𐎡𐎹𐎢𐎡𐎹 long		𐎧𐎠𐎡𐎹𐎢𐎡𐎹𐎢𐎡𐎹
𐎧𐎠𐎡𐎹𐎢𐎡𐎹 firm		{ 𐎧𐎠𐎡𐎹𐎢𐎡𐎹𐎢𐎡𐎹 𐎧𐎠𐎡𐎹𐎢𐎡𐎹𐎢𐎡𐎹
𐎧𐎠𐎡𐎹𐎢𐎡𐎹 wise		{ 𐎧𐎠𐎡𐎹𐎢𐎡𐎹𐎢𐎡𐎹 𐎧𐎠𐎡𐎹𐎢𐎡𐎹𐎢𐎡𐎹
𐎧𐎠𐎡𐎹𐎢𐎡𐎹 untrue		𐎧𐎠𐎡𐎹𐎢𐎡𐎹𐎢𐎡𐎹
𐎧𐎠𐎡𐎹𐎢𐎡𐎹; near	𐎧𐎠𐎡𐎹𐎢𐎡𐎹	𐎧𐎠𐎡𐎹𐎢𐎡𐎹
𐎧𐎠𐎡𐎹𐎢𐎡𐎹 lovely	𐎧𐎠𐎡𐎹𐎢𐎡𐎹	
𐎧𐎠𐎡𐎹𐎢𐎡𐎹 } 𐎧𐎠𐎡𐎹𐎢𐎡𐎹	𐎧𐎠𐎡𐎹𐎢𐎡𐎹	𐎧𐎠𐎡𐎹𐎢𐎡𐎹
healing		
𐎧𐎠𐎡𐎹𐎢𐎡𐎹 } 𐎧𐎠𐎡𐎹𐎢𐎡𐎹	𐎧𐎠𐎡𐎹𐎢𐎡𐎹	𐎧𐎠𐎡𐎹𐎢𐎡𐎹
great		
𐎧𐎠𐎡𐎹𐎢𐎡𐎹 } 𐎧𐎠𐎡𐎹𐎢𐎡𐎹	𐎧𐎠𐎡𐎹𐎢𐎡𐎹	𐎧𐎠𐎡𐎹𐎢𐎡𐎹
addicted to the Yātn		
𐎧𐎠𐎡𐎹𐎢𐎡𐎹 radiant		𐎧𐎠𐎡𐎹𐎢𐎡𐎹
𐎧𐎠𐎡𐎹𐎢𐎡𐎹 light		𐎧𐎠𐎡𐎹𐎢𐎡𐎹
𐎧𐎠𐎡𐎹𐎢𐎡𐎹 } 𐎧𐎠𐎡𐎹𐎢𐎡𐎹	𐎧𐎠𐎡𐎹𐎢𐎡𐎹	𐎧𐎠𐎡𐎹𐎢𐎡𐎹
good	Y. 59, 31	𐎧𐎠𐎡𐎹𐎢𐎡𐎹
𐎧𐎠𐎡𐎹𐎢𐎡𐎹 swift	𐎧𐎠𐎡𐎹𐎢𐎡𐎹	𐎧𐎠𐎡𐎹𐎢𐎡𐎹
𐎧𐎠𐎡𐎹𐎢𐎡𐎹 adorable		𐎧𐎠𐎡𐎹𐎢𐎡𐎹
𐎧𐎠𐎡𐎹𐎢𐎡𐎹 } 𐎧𐎠𐎡𐎹𐎢𐎡𐎹		{ 𐎧𐎠𐎡𐎹𐎢𐎡𐎹 𐎧𐎠𐎡𐎹𐎢𐎡𐎹 𐎧𐎠𐎡𐎹𐎢𐎡𐎹
one who knows		

¹ **𐎧𐎠𐎧𐎡𐎹** mas. nom. (see Y. 31, 2).

Positive.	Comparative.	Superlative.
မုၤမုၤတဲၤတဲၤ } fiend-smiting	မုၤမုၤတဲၤတဲၤ	မုၤမုၤတဲၤတဲၤ
မုၤမုၤတဲၤတဲၤ } victorious	မုၤမုၤတဲၤတဲၤ	မုၤမုၤတဲၤတဲၤ
မုၤမုၤတဲၤတဲၤ } beneficent	မုၤမုၤတဲၤတဲၤ	မုၤမုၤတဲၤတဲၤ
မုၤမုၤတဲၤတဲၤ } bulky	မုၤမုၤတဲၤတဲၤ	မုၤမုၤတဲၤတဲၤ
မုၤမုၤတဲၤတဲၤ } bounteous	မုၤမုၤတဲၤတဲၤ	မုၤမုၤတဲၤတဲၤ
မုၤမုၤတဲၤတဲၤ } beautiful	မုၤမုၤတဲၤတဲၤ	မုၤမုၤတဲၤတဲၤ
မုၤမုၤတဲၤတဲၤ } happy	မုၤမုၤတဲၤတဲၤ	မုၤမုၤတဲၤတဲၤ
မုၤမုၤတဲၤတဲၤ } devoted	မုၤမုၤတဲၤတဲၤ	မုၤမုၤတဲၤတဲၤ
မုၤမုၤတဲၤတဲၤ } Gold.	မုၤမုၤတဲၤတဲၤ	မုၤမုၤတဲၤတဲၤ
မုၤမုၤတဲၤတဲၤ } foul	မုၤမုၤတဲၤတဲၤ	မုၤမုၤတဲၤတဲၤ
မုၤမုၤတဲၤတဲၤ } active, living	မုၤမုၤတဲၤတဲၤ	မုၤမုၤတဲၤတဲၤ
မုၤမုၤတဲၤတဲၤ } well-knowing	မုၤမုၤတဲၤတဲၤ	မုၤမုၤတဲၤတဲၤ
မုၤမုၤတဲၤတဲၤ } having good sense	မုၤမုၤတဲၤတဲၤ	မုၤမုၤတဲၤတဲၤ
မုၤမုၤတဲၤတဲၤ } sweet-scented	မုၤမုၤတဲၤတဲၤ	မုၤမုၤတဲၤတဲၤ

195. Some adjectives have a double comparative and superlative; e. g., မုၤမုၤတဲၤတဲၤ (double compara.); မုၤမုၤတဲၤတဲၤ (double super.).

Compare Sans. पाप (bad), पापीयस्, पापीयस्तर, पापिष्ठ, पापिष्ठतर, पापिष्ठतम; अष्ट, अष्टतर.

196. Sometimes, especially in particles, မုၤ and မုၤ are substituted for မုၤမုၤ and မုၤမုၤ for the comparative and the superlative, respectively; as, မုၤမုၤ (orig., မုၤမုၤ, from မုၤမုၤ); မုၤမုၤ (fr. မုၤမုၤ); မုၤမုၤ, မုၤမုၤ (fr. မုၤမုၤ); မုၤမုၤ (fr. မုၤမုၤ).

197. မုၤမုၤ (the lengthened form of မုၤမုၤ) is also added to pronominal bases; as, မုၤမုၤ (this of the two) (from မုၤ, မုၤ this); မုၤမုၤ (whoever of the two) (fr. မုၤ who); မုၤမုၤ (which of the two? fr. မုၤ who? which?) Comp. Sans. यतर, यतम (who or which of many); कतर, कतम (which of many?); इतर (other); अन्यतर (one of the two); एकतर (one of the two); एकतम (one of many); ततर, ततम (that one of many).

The feminine bases of မုၤမုၤ, မုၤမုၤ, မုၤမုၤ and မုၤမုၤ are, as aforesaid, မုၤမုၤ, မုၤမုၤ, မုၤမုၤ and မုၤမုၤ, respectively.

Chapter VI.—Numerals. Cardinals.

198. The crude forms of the simple cardinals are:—

1 မုၤမုၤတဲၤတဲၤ	7 မုၤမုၤတဲၤတဲၤ
2 မုၤမုၤတဲၤတဲၤ	8 မုၤမုၤတဲၤတဲၤ
3 မုၤမုၤတဲၤတဲၤ	9 မုၤမုၤတဲၤတဲၤ
4 မုၤမုၤတဲၤတဲၤ	10 မုၤမုၤတဲၤတဲၤ
5 မုၤမုၤတဲၤတဲၤ	11 မုၤမုၤတဲၤတဲၤ
6 မုၤမုၤတဲၤတဲၤ	12 မုၤမုၤတဲၤတဲၤ
	13 မုၤမုၤတဲၤတဲၤ

14 पञ्चदशमसु चतुर्दश	50 पञ्चदशसु पञ्चासु
15 पञ्चदशसु पञ्चासु	60 पञ्चदशसु षष्टि
16 पञ्चदशसु षष्टि	70 पञ्चदशसु सप्तति
17 पञ्चदशसु सप्तति	80 पञ्चदशसु अशीति
18 पञ्चदशसु अशीति	90 *पञ्चदशसु नवति
19 पञ्चदशसु नवति	100 पञ्चदशसु शत
20 पञ्चदशसु विंशति	1,000 पञ्चदशसु सहस्र
30 पञ्चदशसु त्रिंशति	10,000 पञ्चदशसु दशसहस्र
40 $\text{पञ्चदशसु चत्वारिंशति}$	$\text{पञ्चदशसु numberless}$ myriads.

Note.—In Sanskrit, there are words for higher numbers than 10,000; as, सहस्र , one hundred thousand; प्रयुत , one million; कोटि , ten millions; अर्बुद , one hundred millions, महावर्बुद , one thousand millions; पद्म , ten thousand millions, &c.

199. It will be seen from the above, that the numerals from 'eleven' to 'nineteen' are formed by compounding the first nine from पञ्चदशसु to पञ्चदशसु with पञ्चदशसु . In these compounds, पञ्चदशसु inserts $\text{}$, while पञ्चदशसु , पञ्चदशसु , पञ्चदशसु and पञ्चदशसु reject their final nasal.

In enumeration, contrary to the English system, the lower number is first expressed, and then, in regular order, the higher one, with the particle पञ्चदशसु generally at the end of each numeral; e. g., पञ्चदशसु पञ्चदशसु five and seventy=75;

* पञ्चदशसु is also used in the sense of 'nine'; as, पञ्चदशसु acc. dual (twice nine) see Vend. 14, 17.

पञ्चदशसु पञ्चदशसु पञ्चदशसु पञ्चदशसु पञ्चदशसु
 पञ्चदशसु पञ्चदशसु पञ्चदशसु (Vend. 22, 2).

i. e., nine plus ninety plus nine hundred plus nine thousand plus ninety thousand=99,999.

Inflected forms of the Cardinals as found in the Avestaic writings:—

200. पञ्चदशसु (one) is declined only in the singular. पञ्चदशसु neut. nom.; पञ्चदशसु , पञ्चदशसु mas. acc.; पञ्चदशसु fem. acc.; पञ्चदशसु neut. acc.; पञ्चदशसु fem. instr.; पञ्चदशसु mas. gen.; पञ्चदशसु Wester, पञ्चदशसु Geld. fem. gen.; पञ्चदशसु neut. loc.

201. पञ्चदशसु (two) is declined only in the dual; in some of its inflected forms it drops its initial consonant. पञ्चदशसु mas. nom.; पञ्चदशसु , पञ्चदशसु mas. acc.; पञ्चदशसु , पञ्चदशसु acc.; पञ्चदशसु neut. acc.; पञ्चदशसु (orig., पञ्चदशसु) neut. acc.; पञ्चदशसु neut. instr.; पञ्चदशसु mas. dat.; पञ्चदशसु abl.; पञ्चदशसु neut. abl.; पञ्चदशसु , पञ्चदशसु mas. gen.

202. पञ्चदशसु (three) is declined only in the plural. पञ्चदशसु mas. nom.; पञ्चदशसु fem. nom.; पञ्चदशसु mas. acc.; पञ्चदशसु fem. acc.; पञ्चदशसु , पञ्चदशसु acc.; पञ्चदशसु dat.; पञ्चदशसु , पञ्चदशसु gen.; पञ्चदशसु , पञ्चदशसु fem. gen.

203. पञ्चदशसु (four) is declined only in the plural. पञ्चदशसु , पञ्चदशसु nom.; पञ्चदशसु , पञ्चदशसु (Vend. 19, 22) acc.

पञ्चदशसु (four) is always used as the first member of a compound; as, पञ्चदशसु-पञ्चदशसु , पञ्चदशसु-पञ्चदशसु , पञ्चदशसु-पञ्चदशसु , &c.

204. The cardinals ਪੰਜ (five), ਛੇ (six), ਸੱਤ (seven), ਅੱਠ (eight), ਨੌ (nine) and ਦਸ (ten) have one form only for the three genders; e. g., ਪੰਜ nom. and acc.; ਛੇ gen. plu.— ਛੇ nom. and acc.— ਸੱਤ nom. and acc.— ਅੱਠ nom. and acc.— ਨੌ nom. and acc.; ਦਸ gen. plu.— ਦਸ nom. and acc.; ਦਸ gen. plu.— ਦਸ nom. and acc.; ਦਸ gen. plu.

205. ਦਸਵੇਂ (twelve) acc.— ਦਸਵੇਂ (fifteen) acc.— ਦਸਵੇਂ (twenty) acc.— ਦਸਵੇਂ (thirty) acc.— ਦਸਵੇਂ (forty) nom. and acc.— ਦਸਵੇਂ (fifty) nom. and acc.; ਦਸਵੇਂ Westor., ਦਸਵੇਂ Geld. instr. plu.— ਦਸਵੇਂ (sixty) acc.— ਦਸਵੇਂ (seventy) acc.— ਦਸਵੇਂ (eighty) acc.— ਦਸਵੇਂ (ninety) acc.; ਦਸਵੇਂ acc. plu.— ਦਸਵੇਂ (a hundred) nom. and acc. sing.; ਦਸਵੇਂ fem. acc. du.; ਦਸਵੇਂ nom. and acc. plu.; ਦਸਵੇਂ acc. plu.; ਦਸਵੇਂ instr. plu.— ਦਸਵੇਂ (a thousand) nom. and acc.; ਦਸਵੇਂ dat. sing.; ਦਸਵੇਂ fem. acc. du.; ਦਸਵੇਂ mas. acc. plu.; ਦਸਵੇਂ mas. acc. (Yt. 3, 10); ਦਸਵੇਂ instr. plu.— ਦਸਵੇਂ (ten thousand) acc.; ਦਸਵੇਂ dat.; ਦਸਵੇਂ acc. plu.; ਦਸਵੇਂ mas. acc. plu. (Yt. 3, 10); ਦਸਵੇਂ Westor., ਦਸਵੇਂ Geld. instr. plu. Mark ਦਸਵੇਂ Westor., ਦਸਵੇਂ Geld. nom. (Yt. 13, 61).

Ordinals.

206. The ordinals, except the equivalent of 'the first,' are generally derived from the cardinals, as will be seen from the following list:—

1 ਪੰਜਵੇਂ , ਦਸਵੇਂ (fem. ਪੰਜਵੇਂ , ਦਸਵੇਂ) ਧਰਮ.	11 ਦਸਵੇਂ ਧਰਮ.
2 ਦਸਵੇਂ (fem. ਦਸਵੇਂ) ਦਿਵੀ.	12 ਦਸਵੇਂ ਧਰਮ.
3 ਦਸਵੇਂ (fem. ਦਸਵੇਂ) ਦਿਵੀ.	13 ਦਸਵੇਂ ਧਰਮ.
4 ਦਸਵੇਂ , ਦਸਵੇਂ (fem. ਦਸਵੇਂ) ਧਰਮ, ਧਰਮ.	14 ਦਸਵੇਂ ਧਰਮ.
5 ਦਸਵੇਂ ਧਰਮ.	15 ਦਸਵੇਂ ਧਰਮ.
6 ਦਸਵੇਂ (fem. ਦਸਵੇਂ) Westor. Vend. 14, 10) ਧਰਮ.	16 ਦਸਵੇਂ ਧਰਮ.
7 ਦਸਵੇਂ ਧਰਮ.	17 ਦਸਵੇਂ ਧਰਮ.
8 ਦਸਵੇਂ ਧਰਮ.	18 ਦਸਵੇਂ ਧਰਮ.
9 ਦਸਵੇਂ , ਦਸਵੇਂ ਧਰਮ.	19 ਦਸਵੇਂ ਧਰਮ.
10 ਦਸਵੇਂ ਧਰਮ.	20 ਦਸਵੇਂ ਧਰਮ.
	21 ਦਸਵੇਂ ਧਰਮ.
	22 ਦਸਵੇਂ ਧਰਮ.
	23 ਦਸਵੇਂ ਧਰਮ.
	24 ਦਸਵੇਂ ਧਰਮ.
	25 ਦਸਵੇਂ ਧਰਮ.
	26 ਦਸਵੇਂ ਧਰਮ.
	27 ਦਸਵੇਂ ਧਰਮ.
	28 ਦਸਵੇਂ ਧਰਮ.
	29 ਦਸਵੇਂ ਧਰਮ.
	30 ਦਸਵੇਂ ਧਰਮ.

¹ Besides ਧਰਮ, ਅਧਿਕ and ਅਧਿਕ are also used in Sanskrit.

² Also, ਦਸਵੇਂ (=ਆ + ਦਿਵੀ) see Westor. Vend. 10, 3, note, in the Gāthās, ਦਸਵੇਂ (Y. 45, 1).

³ Mark ਦਸਵੇਂ (having seven divisions); e. g., ਦਸਵੇਂ (Yt. 19, 26).

⁴ E. g., ਦਸਵੇਂ ਦਸਵੇਂ ਦਸਵੇਂ after her fifteenth year (Vend. 14, 15).

207. Multiplicatives.

एकवार सङ्ग once.

द्वि, द्वार, द्वार, द्वि: twice, twofold.

तृ, त्रवार, त्रवार, त्रि: thrice, threefold.

चतु, चतुवार, चतुवार, चतु: four times.

षट्, षट्, षट्, षट् six times. Comp. Sans. षोडश or षड्भा (in six ways).

नव, नव, नव, नव nine times (Vend. 8, 16).

द्वार, द्वार, द्वार, द्वार twentyfold.

तृ, तृ, तृ, तृ thirtyfold.

चतु, चतु, चतु, चतु fortyfold.

पञ्च, पञ्च, पञ्च, पञ्च fiftyfold.

षट्, षट्, षट्, षट् sixtyfold.

सप्त, सप्त, सप्त, सप्त seventyfold.

अष्ट, अष्ट, अष्ट, अष्ट eightyfold.

नव, नव, नव, नव ninetyfold.

द्वार, द्वार, द्वार, द्वार a hundredfold.

द्वार, द्वार, द्वार, द्वार (for -द्वार) a thousandfold.

द्वार, द्वार, द्वार, द्वार (for -द्वार) ten thousandfold.

208. Sometimes, multiplicatives are formed by affixing -द्वार (the sign of the superlative) to, or putting the particle द्वार or द्वार after, the cardinals; e. g., द्वार-द्वार-द्वार a hundred times a hundred: द्वार-द्वार-द्वार or द्वार-द्वार द्वार a thousand times a thousand; द्वार-द्वार-द्वार or द्वार-द्वार द्वार-द्वार ten thousand times ten thousand.*

209. Fractionals.

अर्ध one-half, ½

तृ, तृ, तृ one-third, ⅓

द्वार, द्वार, द्वार two-thirds, ⅔

तृ, तृ, तृ three-thirds, ⅔

तृ, तृ, तृ one-fourth, ¼

अर्ध, अर्ध, अर्ध one-fifth, ⅕

* Mark द्वार-द्वार-द्वार Wester. (Vend. 5, 19).

Chapter VII.

Pronouns, Pronominal Adjectives, and their Declension.

210. PERSONAL PRONOUNS—FIRST PERSON.

Singular.

Plural.

Nom. ए, 'ए अहम्

वयम् एषाम्

Acc. { ए, ए माम्, मा
ए (Y. 53, 4).{ ए, ए, ए, ए
ए अस्मान्, नः

Dat. ए, 'ए वे (इन्द्रा) Y. 28, 3

{ एषाम् अस्माकम्
'ए, ए, ए, ए नः
'एषाम्, 'एषाम्

Abl. ए, (ए मत्)

अस्मत् एषाम्, ए

Gen. { ए, 'ए, 'ए
ए, ए, ए
मत्, वे (ए){ एषाम् अस्माकम्, नः
{ ए, ए, ए (Y. 45, 2)

Note.—The declension of this pronoun is the same in all the three genders.

¹ In the Gāthā dialect.

² { ए } Wester., ए } Gold. Yt. 15, 32.

³ Rarely; e. g., एषाम् एषाम् एषाम् grant us that boon, Yt. 10, 33. Mark एषाम् Y. 47, 1. 8.

⁴ Goldner, Roth and Bartholomae, Yaç. 44, 15.

⁵ Very seldom; e. g., एषाम् (Vend. 2, 1) other than me, except me. Comp. एषाम् Wester. (Vend. 2, 2).

⁶ { ए } Prof. Justi (Vend. 13, 8). एषाम् Y. 44, 13. [lokto, p. 109.

⁷ Vide Chr. Bartholomae's Handbuch der Altiranischen Dia-

211. Personal Pronouns—Second Person.

	Singular.	Plural.
Nom.	դո, 'դո, 'ու, 'դոն	{ 'ժեղոյս Դուք, 'ժեղոյս 'Կոյս, 'ապրուծ Y. 50, 5.
Acc.	{ 'ճեպծ, 'ապծ } Երա. Երա	{ 'ճեպ, 'ճե, 'ճե Կու. Կու:
Dat.	{ 'ու, 'ճե, 'ճեյս } Կու. Կու.	{ 'ապրուծոյս Կու. Կու. 'ապրուծ, 'ճե, 'ճե 'ճեյս, 'ճե.
Abl.	{ 'ապծ, 'ապծ } Կու.	{ 'ապրուծ, 'ապրուծ 'ճե Կու.
Gen.	{ 'ու, 'ճե, 'ճեյս, 'ապրուծ 'ճեյս Կու. } 'ճեյս, 'ապծ	{ 'ճե, 'ճե, 'ճե 'ճեյս, 'ապրուծ Կու. Կու.
Voc.	դո, 'դոն	

Note.—The declension of this pronoun is the same in all the three genders.

¹ Also used as the last member of a compound; e. g.,
 Բարձրագոյն թագաւորս a good king (be) Thou over us (see Yaç.
 41, 2); Դո-ճեյս (Wester.), Դո-ճեյս (Geld.) whom Thou
 (Y. 46, 14); ճեպծ-Կու who to thee (Y. 9, 3. 6. 9. 12).

² In the Gâthâ dialect.

³ Sometimes repeated to express emphasis; e. g., 'ապծ
 'ապծ to Thee, to Thee (see Y. 38, 1).

⁴ Chiefly used in the Gâthâ dialect.

⁵ Mark Դո in Դո-Կու (Wester. (see Nirang-Atash, 1).

⁶ Prof. Justi: (see Afrin Paighambar Zartusht, para: 6).

⁷ Mark Կու (of you two) gen. dual (Fragment 6, 1).

212. Third Person—Masculine

	Singular.	Plural.
Nom.	ժո, 'ճե, 'ճեյս	ժո, 'ճե, 'ճեյս
Acc.	{ 'ճե, 'ճե, 'ճեյս } Կու.	{ 'ճեյս, 'ճե, 'ճե 'ճեյս, 'ապրուծ Կու. Կու.
Instr.	ժո	Կու. Կու.
Dat.	'ճե, 'ճե, 'ճեյս	ճեյս Կու.
Abl.	'ճե	ճեյս Կու.
Gen.	{ 'ճե, 'ճե, 'ճեյս } Կու. Կու.	{ 'ճեյս, 'ճե, 'ճե Կու. Կու.

¹ Mark 'ճե Wester. (Vend. 8, 41); Կու Yt. 8, 35.

² Mostly used in the Gâthâ dialect; Կու-Կու Geld. Y. 58, 4.
 He (is) the Father.

³ In the Gâthâ dialect.

⁴ See Hâdokht Nosk, para. 17.

⁵ See Yaç. 57, 29; Yaç. 9, 22.

⁶ See Vend. 19, 12; Vend. 8, 10.

⁷ As the second member of a compound, when preceded by Կ
 or Կ; e. g., Կու-ճե, Կու-ճեյս Կու-ճեյս; otherwise,
 Կու is used; e. g., Կու-ճե, Կու-ճեյս, Կու-ճեյս,
 Կու-ճե, Կու-ճե Geld. Mark Կու in Y. 9, 28 Կու-ճեյս
 Կու-ճեյս Կու-ճեյս

⁸ Very seldom; e. g., Կու-ճեյս Կու-ճեյս Կու-ճեյս
 the Druj, being dismayed, ran away from him (see Vend. 19, 2).

Note.—Mark **𐬨𐬀** (Yt. 8, 22; Yt. 13, 78) nom. du.; **𐬨𐬀** (Y. 51, 2) acc. du.

213. Third Person—Neuter **𐬨𐬀** **𐬨𐬀**.

Singular.

Plural.

Nom.	𐬨𐬀 𐬨𐬀	𐬨𐬀 𐬨𐬀
Acc.	𐬨𐬀 𐬨𐬀 𐬨𐬀 , 𐬨𐬀	𐬨𐬀 , 𐬨𐬀 𐬨𐬀

☞ The remaining cases are like the masculine (**𐬨𐬀**)

214. Third Person—Feminine **𐬨𐬀** **𐬨𐬀**.

Singular.

Plural.

Nom.	𐬨𐬀 , 𐬨𐬀 𐬨𐬀 , 𐬨𐬀	𐬨𐬀 , 𐬨𐬀 𐬨𐬀
Acc.	𐬨𐬀 , 𐬨𐬀 } 𐬨𐬀	𐬨𐬀 , 𐬨𐬀 } 𐬨𐬀 , 𐬨𐬀
Dat.	𐬨𐬀 , 𐬨𐬀 Gāth.	
Gen.	𐬨𐬀 (Yt. 17, 21).	

¹ In several instances, **𐬨𐬀** is used in the three genders; e.g., **𐬨𐬀** **𐬨𐬀**, **𐬨𐬀** **𐬨𐬀**, **𐬨𐬀** **𐬨𐬀** mas.; **𐬨𐬀** **𐬨𐬀** (Vend. 7, 76) fem.; **𐬨𐬀** **𐬨𐬀**, **𐬨𐬀** **𐬨𐬀** (neut.).

² Rarely; e.g., **𐬨𐬀** **𐬨𐬀** **𐬨𐬀** (Yt. 6, 6).

³ In some rare instances; see Yag. 55, 4.

⁴ Very rarely; e.g., **𐬨𐬀** **𐬨𐬀** **𐬨𐬀**, i.e., that Druj Naṣus fades away (see Vend. 9, 46).

⁵ Also used in compound forms; e.g., **𐬨𐬀** **𐬨𐬀** Geld. Yag. 32, 2; **𐬨𐬀** **𐬨𐬀** Geld. Yag. 48, 6.

⁶ In the Gāthā dialect (see Yag. 31, 10); **𐬨𐬀** is also used in the sense of acc. du. (see Yag. 30, 3; Yag. 44, 18).

⁷ Sometimes in the common gender (see Vend. 12, 12).

Demonstrative Pronouns.

215. CRUDE FORM **𐬨𐬀** **𐬨𐬀**—MASCULINE.

Singular.

Plural.

Nom.	𐬨𐬀 𐬨𐬀	𐬨𐬀 𐬨𐬀
Acc.	𐬨𐬀 𐬨𐬀	𐬨𐬀 𐬨𐬀
Instr.	𐬨𐬀 𐬨𐬀	𐬨𐬀
Dat.	𐬨𐬀 𐬨𐬀	𐬨𐬀
Abl.	𐬨𐬀 𐬨𐬀	𐬨𐬀
Gen.	𐬨𐬀 𐬨𐬀	𐬨𐬀 𐬨𐬀
Loc.	𐬨𐬀 𐬨𐬀	𐬨𐬀 𐬨𐬀

Note.—**𐬨𐬀** **𐬨𐬀** gen. du. (see Vend. 13, 41).

Demonstrative Pronouns.

216. CRUDE FORM **𐬨𐬀** **𐬨𐬀**—NEUTER.

Singular.

Plural.

Nom.	𐬨𐬀 𐬨𐬀	𐬨𐬀 𐬨𐬀
Acc.	𐬨𐬀 𐬨𐬀	𐬨𐬀 𐬨𐬀

☞ The rest of the cases are like the masculine (**𐬨𐬀**).

¹ In some rare instances, **𐬨𐬀** is used in the mas. (see Vend. 3, 26; Vend. 15, 15, 16).

² See Yag. 71, 11; Yag. 8, 11, 13; Vend. 9, 39.

³ Rarely; e.g., **𐬨𐬀** **𐬨𐬀**; **𐬨𐬀** **𐬨𐬀**

⁴ In some cases, **𐬨𐬀** and **𐬨𐬀** are also used (see Vend. 2, 39; Vend. 3, 19; Vend. 7, 13).

Demonstrative Pronouns.

217. CRUDE FORM एता —FEMININE.

	Singular.	Plural.
Nom.	एता	एताः
Acc.	एताम्	एताः
Instr.	एताभिः	एताभिः
Gen.	एताम्	एताम्

Demonstrative Pronouns.

218. CRUDE FORMS एत , एत —MASCULINE.

It should be noted that some of the inflected forms of these pronouns are derived from एत , while others, from एत .

	Singular.	Plural.
Nom.	एत , एत	एत
Acc.	एत	एत , एत
Instr.	एत , एत	एत , एत
Dat.	एत	एत , एत
Abl.	एत	एत
Gen.	एत , एत	एत

¹ Mark एत (Vend. 5, 13, 14).

² In the Gāthā dialect. ³ See Yag. 57, 3; Yt. 11, 8.

Singular.

Plural.

Loc.	एत	एत
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Note.— एत acc. du. (Prof. Justi, Visp. 11, 2); एत gen. du. (Vend. 4, 48; Vend. 13, 41).

Demonstrative Pronouns.

219. CRUDE FORMS एत , एत —NEUTER.

Singular.

Plural.

Nom.	एत , एत , एत , एत	एत , एत , एत
Acc.	एत , एत , एत , एत	एत , एत

The rest of the cases are like the masculine (एत , एत).

Demonstrative Pronouns.

220. CRUDE FORMS एत , एत —FEMININE.

Singular.

Plural.

Nom.	एत इयम्	एत इयाः
Acc.	एत इयम्	एत इयाः
Instr.	एत , एत अनया	एत अनया
Dat.	एत , एत	एत , एत

¹ एत is also used as an enclitic at the end of certain particles, in order to give them an emphatic meaning, as, एत (य + एत); similarly, एत , एत , एत , &c.

Compare एत with the English neut. pronoun It, Lat. Id.

² Especially in the Gāthā dialect.

³ See Yag. 31, 22; एत (Geld.) These to Thee (Yag. 34, 2).

⁴ Mark एत ; e. g., एत for this family (Y. 68, 14).

	Singular.	Plural.
Abl.	$\left. \begin{array}{l} \text{מִדָּכְעִשְׁמֵךְ} \\ \text{מִדָּכְעִשְׁמֵךְ} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{מִדָּכְעִשְׁמֵךְ} \\ \text{מִדָּכְעִשְׁמֵךְ} \end{array} \right.$
Gen.	$\left\{ \begin{array}{l} \text{מִדָּכְעִשְׁמֵךְ} \\ \text{מִדָּכְעִשְׁמֵךְ} \end{array} \right.$	$\left\{ \begin{array}{l} \text{מִדָּכְעִשְׁמֵךְ} \\ \text{מִדָּכְעִשְׁמֵךְ} \end{array} \right.$
Loc.	מִדָּכְעִשְׁמֵךְ	$\left\{ \begin{array}{l} \text{מִדָּכְעִשְׁמֵךְ} \\ \text{מִדָּכְעִשְׁמֵךְ} \end{array} \right.$

Note.— ע (Gath.) nom. and acc. du. (Prof. Justi); מִדָּכְעִשְׁמֵךְ instr. du.

Demonstrative Pronouns.

221. CRUDE FORM מִדָּכְעִשְׁמֵךְ —MASCULINE. Comp. Per. 1.

	Singular.	Plural.
Nom.	מִדָּכְעִשְׁמֵךְ	מִדָּכְעִשְׁמֵךְ
Acc.	מִדָּכְעִשְׁמֵךְ	$\left\{ \begin{array}{l} \text{מִדָּכְעִשְׁמֵךְ} \\ \text{מִדָּכְעִשְׁמֵךְ} \end{array} \right.$
Instr.	מִדָּכְעִשְׁמֵךְ	מִדָּכְעִשְׁמֵךְ
Gen.	מִדָּכְעִשְׁמֵךְ	מִדָּכְעִשְׁמֵךְ

Demonstrative Pronouns.

222. CRUDE FORMS מִדָּכְעִשְׁמֵךְ , מִדָּכְעִשְׁמֵךְ —NEUTER.

	Singular.	Plural.
Nom.	מִדָּכְעִשְׁמֵךְ	מִדָּכְעִשְׁמֵךְ

¹ In some rare instances; e. g., מִדָּכְעִשְׁמֵךְ Yt. 5, 132; Yt. 16, 19; Yt. 17, 61.

	Singular.	Plural.
Acc.	$\left\{ \begin{array}{l} \text{מִדָּכְעִשְׁמֵךְ} \\ \text{מִדָּכְעִשְׁמֵךְ} \end{array} \right.$	$\left\{ \begin{array}{l} \text{מִדָּכְעִשְׁמֵךְ} \\ \text{מִדָּכְעִשְׁמֵךְ} \end{array} \right.$

The rest of the cases are like the masculine (מִדָּכְעִשְׁמֵךְ).

Demonstrative Pronouns.

223. CRUDE FORM מִדָּכְעִשְׁמֵךְ —FEMININE.

	Singular.	Plural.
Acc.	מִדָּכְעִשְׁמֵךְ	מִדָּכְעִשְׁמֵךְ
Dat.	מִדָּכְעִשְׁמֵךְ	מִדָּכְעִשְׁמֵךְ
Abl.	מִדָּכְעִשְׁמֵךְ	מִדָּכְעִשְׁמֵךְ
Gen.	מִדָּכְעִשְׁמֵךְ	מִדָּכְעִשְׁמֵךְ

224. Besides these (*viz.*, מִדָּכְעִשְׁמֵךְ , מִדָּכְעִשְׁמֵךְ), there is another demonstrative pronoun, but rarely met with; *viz.*, מִדָּכְעִשְׁמֵךְ (Sans. अस्ति he, she) nom. mas. and fem.; מִדָּכְעִשְׁמֵךְ (mas. nom. sing.); מִדָּכְעִשְׁמֵךְ (fem. nom. sing.). Mark מִדָּכְעִשְׁמֵךְ Wester. Yt. 8, 54; Yt. 19, 56.

Relative Pronouns.

225. CRUDE FORM מִדָּכְעִשְׁמֵךְ —MASCULINE.

	Singular.	Plural.
Nom.	$\left\{ \begin{array}{l} \text{מִדָּכְעִשְׁמֵךְ} \\ \text{מִדָּכְעִשְׁמֵךְ} \end{array} \right.$	$\left\{ \begin{array}{l} \text{מִדָּכְעִשְׁמֵךְ} \\ \text{מִדָּכְעִשְׁמֵךְ} \end{array} \right.$

¹ E. g., מִדָּכְעִשְׁמֵךְ Yt. 23, 1. [Yt. 17, 58.]

² Also used in compound forms: e. g., מִדָּכְעִשְׁמֵךְ Geld. Y. 29, 8.

	Singular.	Plural.
Acc.	‘ <i>ḥm</i> , <i>ḥm</i> <i>ym</i>	<i>ḥm</i> , <i>ḥm</i> <i>ym</i> <i>ḥm</i> , <i>ḥm</i> <i>ym</i>
Instr.	<i>ym</i>	<i>ym</i> <i>ym</i>
Dat.	<i>ym</i> <i>ym</i> <i>ym</i>	<i>ym</i> <i>ym</i> <i>ym</i> <i>ym</i> <i>ym</i> <i>ym</i>
Abl.	<i>ym</i> <i>ym</i> <i>ym</i> <i>ym</i> <i>ym</i>	<i>ym</i> <i>ym</i> <i>ym</i> <i>ym</i> <i>ym</i> <i>ym</i>
Gen.	<i>ym</i> <i>ym</i> , <i>ym</i> <i>ym</i> <i>ym</i> <i>ym</i> <i>ym</i> <i>ym</i> <i>ym</i> <i>ym</i>	<i>ym</i> <i>ym</i> <i>ym</i> <i>ym</i> <i>ym</i> <i>ym</i>

ḥm Geld. Y. 29, 7; Y. 44, 2; *ḥm* Geld. Y. 44, 19;
ym *ym* *ym* Geld. Yt. 13, 18.

* As the first member of a compound when followed by
or *ḥm*; e. g., *ym* *ym*, *ym* *ym*; *ym* *ym*,
ym *ym*, *ym* *ym* (for *ym* *ym*), *ym* *ym*, (also
ym *ym* Geld. Yt. 4, 1); *ym* *ym*. Observe that the last
four forms are found in the Gāthā dialect only. Sometimes,
though very rarely, *ym* is used separately by itself, (see Yt.
19, 87).

* Mark *ym* *ym* Geld. (Yag., 43, 14), who thy (lit.).

* In the Gāthā dialect.

* Also *ym* *ym* Geld. whom Thou (see Yag. 46, 14).

* Rarely; e. g., *ym* *ym* *ym* *ym* *ym* *ym* (Yt. 5, 5).

* Mark *ym* *ym* Yt. 14, 61.

	Singular.	Plural.
Loc.	<i>ym</i> <i>ym</i> <i>ym</i> <i>ym</i>	<i>ym</i> <i>ym</i> <i>ym</i>

Note 1.—*ym* *ym* nom. du. (Y. 10, 3); *ym* *ym* Geld.
(which are) nom. du. Yt. 13, 12. Mark *ym* *ym* Geld., *ym* *ym*
Wester., nom. du. (Yt. 1, 25); *ym* *ym* *ym* gen. du. Vend. 13, 9.

Note 2.—*ym* derives *ym* *ym* Sans. यन् whoever of
the two.

Relative Pronouns.

226. CRUDE FORM *ym* *ym*—NEUTER.

	Singular.	Plural.
Nom.	<i>ym</i> , <i>ym</i> <i>ym</i>	<i>ym</i> <i>ym</i>
Acc.	<i>ym</i> <i>ym</i> <i>ym</i> <i>ym</i>	<i>ym</i> , <i>ym</i> <i>ym</i> <i>ym</i> <i>ym</i>

The rest of the cases are like the masculine (*ym*).

Relative Pronouns.

227. CRUDE FORM *ym* *ym*—FEMININE.

	Singular.	Plural.
Nom.	<i>ym</i> <i>ym</i>	<i>ym</i> <i>ym</i> , <i>ym</i> <i>ym</i>
Acc.	<i>ym</i> <i>ym</i>	<i>ym</i> <i>ym</i> , <i>ym</i> <i>ym</i>
Instr.	<i>ym</i>	

* Only in a few instances; e. g., Vend. 5, 22, 23, 24, 25.

* *ym* *ym* = *ym* *ym* (see Yt. 15, 43).

* Sometimes; see Vend. 4, 45; Yt. 19, 82; Y. 65, 5; Yt. 8,

* Mark *ym* *ym* fem. nom. plu. Yt. 5, 34; Yt. 15, 24; *ym* *ym* fem.
acc. plu. Yt. 15, 39.

Singular.

Plural.

Dat.		दादाय यायः
Abl.	अस्माकम्	
Gen.	एतेषां यस्याः	येषां यासां
Loc.		{ अस्मात्, एतस्मात् अस्मात् यासु

Interrogative Pronouns.

228. CRUDE FORMS **यः, इ** क—MASCULINE.

Singular.

Plural.

Nom.	{ यः, अस्मात्, इ अस्मात्, इ यः, यः }	{ यद्वन्द. 10, 3. इ कं }
Acc.	यः, यः, इ, इ कम्	यः कम्
Instr.	यः, यः कम्	यः कम्
Dat.	यः, यः कम्	यः कम्
Abl.	यः, यः कम्	यः कम्
Gen.	{ यः, यः कम् यः, यः कम् }	
Loc.	यः कम्	

Note.—यः derives **यः** Sans. कतर who or which of the1 Also, **यः**, though rarely; e.g., Yt. 5, 4.

2 In the Gāthā dialect.

3 As the first member of a compound when followed by **यः** or **इ**; e.g., **यः कम्** (Gāthā). Mark **यः** (Yug. 44, 3, 4, 5), what man?

Interrogative Pronouns.

229. CRUDE FORMS **यः, इ**—NEUTER.

Singular.

Plural.

Nom.	यः, इ	यः
Acc.	यः, इ	

The rest of the cases are like the masculine (यः, इ).

Interrogative Pronouns.

230. CRUDE FORM **यः** क—FEMININE.

[Geld.]

Nom. Sing.—यः क; in compound forms, यः कम्, यः कम्.

Acc. Sing.—यः कम्. Mark यः Geld. Y. 46, 1.

Dat. Sing.—यः कम्.

[44, 12.]

Abl. Sing.—यः कम् Wester., यः कम् Geld. Y.

Indefinite Pronouns.

231. In several instances, **यः** and **इ** are also used as indefinite pronouns, meaning, 'any one, anything, whoever, whatever.'E.g., **यः कम्** mas. nom. sing. (Vend. 8, 100); **यः**mas. nom. sing. (Vend. 8, 14); **यः** (Y. 9, 28); **यः**,**यः** mas. dat. sing.; **यः** fem. dat. sing.,**यः** mas. gen. sing., **यः**, **यः**, **यः**gen. sing., **यः** (Yt. 11, 5) mas. loc. sing. —**यः****यः** (Yt. 5, 101) loc. sing. (in eachchannel). **यः** gen. plu. It is used in the three genders;e.g., **यः**.... **यः** mas. Vend. 18, 22); ...**यः****यः** neut. (Vend. 9, 13); **यः**...**यः** fem.1 E.g., **यः**... **यः** (Vend. 2, 39), what lights.

for my exhorter Y. 46, 3; *for my body* Y. 9, 27.

Gen. *mas.*, *fem.*; e. g., *of my wisdom* Y. 48, 12; *of my wisdom* Y. 44, 10.

Loc. *in my mind* Y. 32, 1.

Nom. Plu.—*mas.*, *fem.*; e. g., *four males who are mine* Vend. 31.

Acc. Plu.—*mas.*, *fem.*; e. g., *I do not accept these offerings of mine* Y. 5, 35; *I do not accept these offerings of mine* Y. 14, 38; *the man himself (or this man) will destroy my doctrines* Y. 32, 10.

237. Possessive Pronouns—First Person.

SPECIAL BASE FOR THE PLURAL, *our, ours*.

Acc.—*our, ours*; e. g., *our rejoicers* Y. 40, 3; *our questions* Y. 43, 10; *our flocks and men* Y. 45, 9.

Nom.—*our names* Y. 1, 3.

* Mark that *is* is used both in the singular and the plural number; e. g., *invoke these names of mine* Y. 15, 49.

Instr.—*with our foremost (men)* Y. 34, 1. *with our bodies (lit. bones) and lives* Y. 37, 3.

Possessive Pronouns—Second Person.

238. SPECIAL BASE FOR THE SINGULAR, *thy, thine*.

Instr.—*by Thine own mind* Y. 31, 11. [fire Y. 43, 9.]

Dat.—*for Thy*

Abl.—*from Thy love or will* Y. 47, 5.

Gen.—*mas. and neut.*, *fem.*; e. g., *Thy life's flame* Y. 43, 4; *of Thy Holiness* Y. 48, 8.

Loc.—*in Thy love* Y. 33, 10; *in Thy grace* Y. 41, 4.

Nom. Plu.—*mas.*; *neut.*; e. g., *Thy praisers* Y. 41, 6; *Thy Sovereign Power* Y. 51, 4. [Y. 44, 12.]

Acc. Plu.—*neut.*; e. g., *Thy blessings*

Loc.—*fem.*; e. g., *in Thy regions* Y. 43, 7.

Possessive Pronouns—Second Person.

239. SPECIAL BASE FOR THE PLURAL, *your, yours*.

Acc. *mas.*, *fem.*; e. g., *to protect Your poor*

man Y. 34, 5. **දේශන** **දේශනෙහි** Your choice Y. 46, 18;
දේශනා **දේශනෙහි** Your sacred wisdom Y. 34, 14.

Instr.—**දේශනෙහි**; e. g., **දේශනෙහි** **දේශනෙහි** by Your
 Sovereign Power Y. 34, 15.

Dat.—**දේශනෙහි**, **දේශනෙහි**, **දේශනෙහි**; e. g.,
දේශනෙහි **දේශනෙහි** for Your Mātṛa-speaker Y. 50, 5;
දේශනෙහි **දේශනෙහි** for Your praise Y. 50, 10; **දේශනෙහි**
දේශනෙහි to you (who are) the prophets
 Y. 20, 8.

Gen.—**දේශනෙහි**, **දේශනෙහි**; e. g., **දේශනෙහි**
දේශනෙහි of Your adoration Y. 50, 7;
දේශනෙහි **දේශනෙහි** with the mind of
 Your wisdom Y. 49, 6.

240. Pronominal Adjectives.

දේශන **දේශන** another; **දේශන** **දේශන** every, all; **දේශන**
දේශන whole, entire, all; **දේශන** **දේශන** all, same; **දේශන** **දේශන** both. Of
 these, **දේශන** and **දේශන** follow the declension of nouns as well
 as of pronouns, as will be seen from the paradigms given below.

දේශන is inflected in the dual number.

241. Inflected Forms of these pronominal adjectives as found
 in the sacred writings:—

දේශන—**දේශන** neut. nom. sing.; **දේශන** fem. acc. sing.;
දේශන (Y. 58, 6) mas. acc. plur.; **දේශන** neut. acc. plu.

දේශන—**දේශන** fem. nom. sing.; **දේශන**, **දේශන** (Gāth.) neut.
 acc. sing.; **දේශන** neut. gen. sing.; **දේශන** fem. gen.
 sing.; **දේශන**, **දේශන** Wester., **දේශන** field. mas. loc. sing.

දේශන—**දේශන** fem. nom.; **දේශන** mas. dat.; **දේශන** mas. loc.

242. **දේශන** (other, another)—Masculine.

	Singular.	Plural.
Nom.	දේශන , දේශන	දේශන , දේශන (Yt. 5, 69)
Acc.	දේශන , දේශන දේශන (Gāth.)	දේශන , දේශන දේශන (Gāth.)
Instr.	දේශන	දේශන
Dat.	දේශන	දේශන
Abl.	දේශන , දේශන දේශන	දේශන
Gen.	දේශන	දේශන (දේශන Vend. 2, 29.)

243. **දේශන**—Neuter.

	Singular.	Plural.
Nom.	දේශන	දේශන , දේශන
Acc.	දේශන , දේශන	දේශන , දේශන

The rest of the cases are like the masculine.

244. **දේශන**—Feminine.

	Singular.	Plural.
Acc.	දේශන	දේශන , දේශන
Gen.		දේශන , දේශන

දේශන.....**දේශන** (Y. 9, 10) the one,...the other.

² E. g., **දේශන** **දේශන** **දේශන** **දේශන** Vend. 1, 21.

³ **දේශන**=**දේශන**+**දේශන** (see Yt. 13, 73).

⁴ Sometimes, **දේශන**; e. g., **දේශන** **දේශන**

⁵ E. g., **දේශන** **දේශන** Y. 19, 5.

Note.—*م* derives the particles *م* (in a different way), *م* Y. 51, 10 (from *م* + *م*) besides.

245. *م* (all, every)—Masculine.

	Singular.	Plural.
Nom.	<i>م</i>	<i>م</i> , <i>م</i> , <i>م</i>
Acc.	<i>م</i>	<i>م</i> , <i>م</i> , <i>م</i>
Instr.	<i>م</i>	<i>م</i> , <i>م</i> , <i>م</i>
Dat.	<i>م</i>	<i>م</i> , <i>م</i> , <i>م</i>
Abd.		<i>م</i> , <i>م</i> , <i>م</i> (Gath.)
Gen.	<i>م</i>	<i>م</i> , <i>م</i> , <i>م</i>
Loc.	<i>م</i>	<i>م</i> , <i>م</i> , <i>م</i>
Voc.		<i>م</i> Y. 1, 22.

246. *م*—Neuter.

	Singular.	Plural.
Nom.	<i>م</i>	<i>م</i>

¹ Also, *م* (though rarely). E. g.,

م Y. 8, 12.

² Other forms of the same case are *م*, *م*, *م*. —Mark *م* (Sirozahi, 2, 28); *م* (Y. 16, 11).

Acc.	<i>م</i>	<i>م</i> , <i>م</i> , <i>م</i>
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The rest of the cases are like the masculine.

247. *م*—Feminine.

	Singular.	Plural.
Nom.	<i>م</i>	<i>م</i> , <i>م</i> , <i>م</i>
Acc.	<i>م</i>	<i>م</i> , <i>م</i> , <i>م</i> (Gath.)
Dat.	<i>م</i>	<i>م</i> , <i>م</i> , <i>م</i>
Gen.	<i>م</i>	<i>م</i> , <i>م</i> , <i>م</i>
Loc.		<i>م</i>

248. Besides these, there are other pronominal adjectives, the bases of which are formed by subjoining the suffix *م* to the pronominal bases *م*, *م*, *م*, *م*, *م*, *م* and *م*.

Note.—The inflected forms of these adjectives, as given below, are such as are actually met with in the sacred writings.

249. *م* (strong base), *م* (weak base), the One like Thee; *م* nom. sing. Y. 44, 1. Comp. Sans. *मदृश* resembling Thee.

¹ Rarely; e. g., *मदृश* Yt. 10, 34.

² Seldom; e. g., *मदृश* Y. 57, 17;

मदृश Yt. 5, 5.

³ E. g., *मदृश* every Druj Yt. 2, 11.

⁴ Mark *मदृश* Y. 71, 6.

250. දුග්ගසෙසුජාය , $\text{දුග්ගසෙසුජ$ (weak base), of such as you, of men like you; $\text{දුග්ගසෙසුජ$ gen. sing.; $-\text{සෙසුජාය}$ දුග්ගසෙසුජ gen. plu.; දුග්ගසෙසුජ (orig. $\text{ය} + \text{දුග්ගසෙසුජ}$) loc. plu.

251. දුඤ්ඤා (strong base), $\text{දුඤ්ඤ$ (weak base), දුඤ්ඤා (fem. base), so much, this much; දුඤ්ඤ mas. nom. sing.; දුඤ්ඤා fem. nom. sing.; දුඤ්ඤ neut. nom. and acc. sing.; දුඤ්ඤා , දුඤ්ඤා mas. acc. sing.; $-\text{දුඤ්ඤ}$ mas. instr. sing.; දුඤ්ඤා mas. abl. plu.

252. දුඤ්ඤා (strong base), $\text{දුඤ්ඤ$ (weak base), දුඤ්ඤා (fem. base), so much, this much; දුඤ්ඤ fem. nom. sing.; දුඤ්ඤා neut. nom. and acc. sing.; $-\text{දුඤ්ඤ}$ දුඤ්ඤා mas. acc. sing.; $-\text{දුඤ්ඤා}$ fem. instr. sing.; $-\text{දුඤ්ඤ}$ neut. instr. sing.; දුඤ්ඤා gen. sing.; දුඤ්ඤා gen. plu.

253. දුඤ්ඤා (str. b.), දුඤ්ඤ (w. b.), $-\text{දුඤ්ඤ}$ දුඤ්ඤා (fem. base), so much, this much; දුඤ්ඤ neut. nom. and acc. sing.; $-\text{දුඤ්ඤා}$ fem. instr. sing.; $-\text{දුඤ්ඤ}$ දුඤ්ඤා gen. sing. Comp. Sans. एनावन् so much.

254. දුඤ්ඤා (str. b.), දුඤ්ඤ (w. b.) that much; දුඤ්ඤා nom. plu. Comp. Pehl. දිඤ්ඤ

255. දුඤ්ඤා (str. b.), දුඤ්ඤ (w. b.), දුඤ්ඤා (fem. base), as much as; දුඤ්ඤා fem. nom. sing.; දුඤ්ඤ neut. nom. and acc. sing.; $-\text{දුඤ්ඤ}$ instr. sing. Comp. Sans. यथा .

Note.— දුග්ගසෙසුජ also means "as long as, whenever" (see Vend. 6, 31. 34; Vend. 14, 11. 12; Vend. 15, 45).

256. දුඤ්ඤා (str. b.), දුඤ්ඤ (w. b.) how much; දුඤ්ඤා mas. nom. sing. (in what capacity, what was his position) Y. 19, 20; Y. 20, 4; දුඤ්ඤා mas. acc. sing.; දුඤ්ඤ neut. nom. and acc. sing.; දුඤ්ඤා nom. plu. Comp. Per. $\text{अज$

Note.— දුඤ්ඤා = orig. $\text{දුඤ්ඤ} + \text{අ}$.

CHAPTER VIII.—THE VERB.

257. The crude forms of the verbs are either primitive or derivative. The primitive forms are the roots, which require some change or addition before the inflectional terminations can be affixed. The derivative verbs are the Frequentative or Intensive, the Desiderative, the Denominative and the Causal.

258. Verbs have three numbers: singular, dual and plural; and in each number three persons: first, second and third. The dual number denotes, as it does in declension, 'two'; its forms are rare. The terminations which denote the persons in the different numbers are called personal terminations.

259. Primitive roots are conjugated in three voices, viz. —

(a) In the **Parasmaipada**, i.e., 'active voice' (literally 'voice or step for another').

(b) In the **Atmanepada**, i.e., 'reflective voice' (literally 'voice or step for one's self').

(c) In the **Passive voice**.*

260. The **Parasmaipada** implies that the action of the verb tends to a person or thing other than the agent (objective). The **Atmanepada** expresses that the action of the verb is confined to the agent (subjective). In other words, "the **Parasmaipada** may be said to be used, when the fruit or consequence of the action expressed by the verb accrues to a person or thing other than the agent; whereas the **Atmanepada** is employed when the fruit or consequence of the action expressed by the

* Comp. Dr. Kielhorn's Sanskrit Grammar, 3rd Ed., p. 78

verb accrues to the agent; e. g., rt. अङ्गु to ask; अङ्गुमाङ्गु (Parasmai.) he asks (for somebody else); अङ्गुमाङ्गु (Atmane.) he asks (for himself); अङ्गुमाङ्गु (Parasmai.) do thou (for somebody else); अङ्गुमाङ्गु (Atmane.) do thou (for thyself).

This rule is, however, by no means universally valid, and the right use of the two *padas* (viz., Parasmai. and Atmane.) can only be learnt by a long and careful study of the Avesta literature.

261. Many roots throughout all tenses and moods are conjugated both in the Parasmaipada and in the Atmanepada; some only in the Parasmaipada; others again in the Atmanepada.

"The Parasmaipada and Atmanepada are formally distinguished by two sets of personal terminations, one of which is added in the Parasmaipada, whereas the other set is always added in the Atmanepada."*

262. The conjugation of the verb comprises eight forms, partly tenses and partly moods. These are the present (including the present subjunctive), the imperfect† (including the imperfect subjunctive), the imperative, the potential, the future, the perfect, the aorist, and the precativ or benedictive. Of these, the first four, viz., the present, the imperfect, the imperative and the potential are called **conjugational tenses and moods**, or, according to Dr. Kielhorn, **special tenses**, because the personal terminations of these four forms are very seldom attached directly to the crude form of a primitive root. In most cases they are added to special inflective bases derived from the root. While the last four, viz., the future, the perfect, the aorist and the precativ are called **non-conjugational**, or, according to Dr. Kielhorn, **general tenses**, because their base is formed according to one general rule for all verbs of whatever conjugation; in other words, all verbs of whatever class in these tenses are, as it were, of one common conjugation.

Observation.—In the future, the perfect, the aorist and the precativ, the formation of the passive voice is generally the same

* Comp. Dr. Kielhorn's Sans. Grammar, 3rd Ed., pp. 78-79.

† Also called the First Preterite.

as that of the Atmanepada or reflective voice, while in the first four tenses and moods, the formation of the Atmanepada differs from that of the passive, as will be seen hereafter.

Ten Classes of Conjugation.

263. Before the personal terminations are affixed to roots, "an inflective special base must be formed out of the root. Ten different rules are, therefore, propounded for forming verbal bases out of roots in the first four tenses and moods. All verbs are, for this reason, arranged under ten classes, as they follow one or the other of these rules. In the non-conjugational tenses there is only one general rule for forming the base."*

Formation of the Special Base in the Ten Classes.

264. Special base of roots of the First Class.—Change the vowel of the root to its *guna* equivalent before every termination of the four tenses and moods, and affix अङ्गु ; e. g., rt. अङ्गु , unchangeable special base अङ्गुमाङ्गु ; rt. अङ्गु , unchangeable special base अङ्गुमाङ्गु , &c. Comp. Sans. unchangeable special base अङ्गुमाङ्गु (rt. अङ्गु). Similarly, अङ्गु (rt. अङ्गु); अङ्गु (rt. अङ्गु).

Note 1.—Sometimes, though rarely, the radical vowel is changed to its *vriddhi* equivalent; e. g., अङ्गुमाङ्गु , अङ्गुमाङ्गु (rt. अङ्गु); अङ्गुमाङ्गु - अङ्गुमाङ्गु (rt. अङ्गुमाङ्गु); अङ्गुमाङ्गु (rt. अङ्गुमाङ्गु).

Note 2.—This affixal अङ्गु is generally lengthened before any termination beginning with अ or आ ; e. g., अङ्गुमाङ्गु , $\text{अङ्गुमाङ्गुमाङ्गुमाङ्गु}$ (orig., $\text{अङ्गुमाङ्गु} + \text{अङ्गुमाङ्गु}$); $\text{अङ्गुमाङ्गुमाङ्गुमाङ्गु}$ (orig., $\text{अङ्गुमाङ्गु} + \text{अङ्गुमाङ्गुमाङ्गु}$), &c.

265. Special base of roots of the Second Class.—Change the radical vowel to its *guna* equivalent before the strong terminations only. Before all the other terminations the original vowel of the root must be retained; e. g., rt. अङ्गु ; special weak base अङ्गुमाङ्गु ;

* Comp. Professor Sir Monier William's Sanskrit Grammar, 2nd Ed., p. 110.

strong base गच्छ . Comp. Sans. weak base गच्छ ; strong base गच्छ (rt. गच्छ to go); weak base विद् ; strong base विद् (rt. विद् to know).

266. It should be noted that the strong terminations are those of the present and imperfect singular of the three persons of the Parasmaipada, of the imperative first person singular, dual and plural of the Parasmaipada and the Atmanepada, and the imperative third person singular of the Parasmaipada.

Note.—Sometimes, though rarely, the terminations of the present third person singular, and first person plural of the Atmanepada, and of the imperfect third person singular of the Atmanepada, cause the vowel of the root of the second class to be strengthened; i. e., changed to its guna equivalent; e. g., गच्छगच्छ (rt. गच्छ), गच्छगच्छगच्छ (rt. गच्छ), गच्छगच्छगच्छगच्छ (rt. गच्छ); $\text{गच्छगच्छगच्छगच्छगच्छ}$ (rt. गच्छ); $\text{गच्छगच्छगच्छगच्छगच्छगच्छ}$ (rt. गच्छ).

267. Special base of roots of the Third Class.—Reduplicate the root.* Before the strong terminations the radical vowel is generally gunated; e. g., rt. दृष्ट to see; special weak base दृष्टदृष्ट ; strong base दृष्टदृष्ट .—Comp. Sans. weak base दृष्ट ; strong base दृष्ट (rt. दृष्ट to sacrifice).

Note.—Reduplication consists in the doubling of a root according to certain rules. That portion of a reduplicated form which is prefixed to the root is called the reduplicative syllable; e. g., दृष्ट in दृष्टदृष्ट , दृष्ट in दृष्टदृष्टदृष्ट , &c. Prepositions prefixed to reduplicated verbal forms take their places before the reduplicative syllable; e. g., दृष्टदृष्टदृष्ट (rt. दृष्ट); $\text{दृष्टदृष्टदृष्टदृष्ट}$ (rt. दृष्ट); $\text{दृष्टदृष्टदृष्टदृष्टदृष्ट}$ (rt. दृष्ट).

268. Special base of roots of the Fourth Class.—Affix दृष्ट to the root, the vowel of which is left unchanged; e. g., rt. दृष्ट , unchangeable special base दृष्टदृष्ट ; rt. दृष्ट , unchangeable

* For a list of reduplicated forms, see pp. 165-171.

special base दृष्टदृष्ट . Comp. Sans. unchangeable special base दृष्टदृष्ट (rt. दृष्ट). Similarly, दृष्टदृष्ट (rt. दृष्ट); दृष्टदृष्ट (rt. दृष्ट).

Note.—This affixal दृष्ट , when followed by the termination ending in त् or न् , is generally changed to दृष्टत् , but when followed by त् , दृष्टदृष्ट or दृष्टदृष्टदृष्ट , to दृष्टदृष्ट .

269. Special base of roots of the Fifth Class.—Affix दृष्ट to the root. Before the strong terminations (see p. 164) दृष्ट is gunated, i. e., changed to दृष्ट ; e. g., rt. दृष्ट , special weak base दृष्टदृष्ट ; strong base दृष्टदृष्ट . Comp. Sans. weak base दृष्ट strong base दृष्ट (rt. दृष्ट); weak base दृष्ट ; strong base दृष्ट (rt. दृष्ट).

270. Special base of roots of the Sixth Class.—Affix दृष्ट to the root, the vowel of which remains unchanged; e. g., rt. दृष्ट , unchangeable special base दृष्टदृष्ट . Comp. Sans. unchangeable special base दृष्टदृष्ट (rt. दृष्ट).

Note.—This affixal दृष्ट , when followed by the termination त् , दृष्टदृष्ट , दृष्टदृष्टदृष्ट , or $\text{दृष्टदृष्टदृष्टदृष्ट}$, is lengthened, i. e., changed to दृष्टदृष्ट .

271. Special base of roots of the Seventh Class.—Insert दृष्ट before the final radical in the strong terminations (see p. 164) and दृष्ट or दृष्ट in all the others; e. g., rt. दृष्ट , special strong base दृष्टदृष्ट ; special weak base दृष्टदृष्ट . Comp. Sans. special strong base दृष्टदृष्ट ; special weak base दृष्टदृष्ट (rt. दृष्ट).

272. Special base of roots of the Eighth Class.—Affix दृष्ट to the root; दृष्ट is gunated before the strong terminations only (see p. 164); e. g., rt. दृष्ट , special weak base दृष्टदृष्ट ; special strong base दृष्टदृष्ट . Comp. Sans. weak base दृष्ट ; strong base दृष्ट (rt. दृष्ट).

Observe that the root ends in a consonant, especially in दृष्ट ; e. g., rt. दृष्ट , rt. दृष्ट , rt. दृष्ट Sans. दृष्ट , to multiply.

273. Special base of roots of the Ninth Class.—Affix अ (sometimes, अ *) to the root before all the terminations; e. g., rt. अल , unchangeable special base अल ; similarly, अल (rt. अल). In Sanskrit the weak base is formed by adding नी (changeable to नी), and the strong one by नर (changeable to नर) to the root; e. g., special weak base अली , strong base अलीनर (rt. अली).

Note.—This affixal अ is always viddhi, i.e., changed to अ before the termination अ , अ , अल or अल ; e. g., अल , अल , &c.

274. Special base of roots of the Tenth Class.—Affix अनन्त to the root; e. g., rt. अनन्त , unchangeable special base अनन्तअनन्त . Comp. Sans. special base अनन्त (rt. अनन्त to number).

The root undergoes the following changes:—

(a). A penultimate short vowel is generally gunated; e. g., अनन्तअनन्त (rt. अनन्त); अनन्तअनन्त (rt. अनन्त); अनन्तअनन्त (rt. अनन्त).

(b). A final vowel is mostly changed to its viddhi form; e. g., अनन्तअनन्त (rt. अनन्त); अनन्तअनन्त (rt. अनन्त).

(c). A penultimate अ is optionally lengthened; e. g., अनन्तअनन्त (rt. अनन्त); अनन्तअनन्त (rt. अनन्त).

(d). The root remains unchanged when it contains more than two consonants; e. g., अनन्तअनन्त (rt. अनन्त); अनन्तअनन्त (rt. अनन्त), &c.

275. Some roots form their special base in two ways, i.e., in two different classes; e. g., rt. अनन्त to hide, to protect; अनन्तअनन्त .

* Especially in the singular; e. g., अनन्तअनन्त , अनन्तअनन्त .

1st class; अनन्तअनन्त 6th class. To which class or classes a root belongs can be known from a long and regular course of study of the Avesta language.

Comp. Sans. roots अनन्त (to join) and अनन्त (to go). The former belongs to the second and to the ninth class; and the latter, to the first and to the fourth class—Dr. Kielhorn.

276. From this it will be clearly seen, that the special base of roots of the first, fourth, sixth, ninth and tenth classes (i.e., of those classes in which the special base ends in अ) remains, with some slight modifications, unchanged throughout all the forms of the conjugational tenses and moods in Parasmaipada and Atmanepada; hence it is called the *unchangeable special base*. The special base of roots of the remaining five classes has generally two forms, a *strong base* and a *weak base*. The strong base is used in the strong terminations mentioned above (see p. 164), the weak base in the weak terminations. This base is called the *changeable special base*.* E. g.

Note.—In Sanskrit the characteristic mark of the ninth class is as aforesaid, नी , which in the strong base is changed to नर ; e. g., rt. अनन्त ; weak base अली ; strong base अलीनर .

Rt. अनन्त 2nd class, 'to praise'; special weak base अलीनर ; special strong base अलीनर .

Rt. अनन्त 5th class, 'to do'; special weak base अलीनर ; special strong base अलीनर .

Rt. अनन्त 7th class, 'to know'; special weak base अलीनर or अलीनर ; special strong base अलीनर .

Rt. अनन्त 8th class, 'to extend'; special weak base अलीनर ; special strong base अलीनर .

In roots of the 3rd class the radical vowel is gunated in the special strong base; e. g., अनन्तअनन्त (rt. अनन्त to see).

* Comp. Dr. Kielhorn's Sanskrit Grammar, 3rd Ed., p. 90.

When the root ends in **ש**, the final vowel is either shortened or dropped in the special weak base; e. g., **נָשַׁח** (rt. **נשח** to leave); **נָתַן** (redupl. weak base **נָתַן**; rt. **נתן** to give).

277. Alphabetical list of reduplicated forms of roots.

Roots.	Reduplicated Forms.
עמ to be	עָמַעַם (orig., עָמַעַם + ש)
אָהב to love	אָהַבְאָהַב weak base; } • אָהַבְאָהַב strong base }
אָהב to love	אָהַבְאָהַב str. b.; אָהַבְאָהַב w. b.
עָשָׂה to do	עָשָׂהְעָשָׂה w. b.; עָשָׂהְעָשָׂה
וְנָסַח to propitiate	וְנָסַחְוְנָסַח , וְנָסַחְוְנָסַח
עָלָה to go	עָלָהְעָלָה str. b.; עָלָהְעָלָה w. b.
עָלָה to be awake	עָלָהְעָלָה , עָלָהְעָלָה
עָלָה to bewail	עָלָהְעָלָה Y. 32, 13.
עָלָה to hold	עָלָהְעָלָה
נָתַן to pay the penalty for	נָתַןְנָתַן str. b.; נָתַןְנָתַן w. b.
יָדָע to know	יָדָעְיָדָע str. b.; יָדָעְיָדָע , יָדָעְיָדָע w. b.

¹ w. b., i. e., weak base; str. b., i. e., strong base.

² In **נָתַןְנָתַן**; see Yt. 13, 24, 40.

³ In **וְנָסַחְוְנָסַח** pres. partic. mas. nom. sing. (see Yt. 13, 24).

⁴ In **נָתַןְנָתַן** desider. pres. partic. mas. nom. sing. (see Y. 32, 8).

⁵ In **נָתַןְנָתַן** Geld. (see Yt. 10, 141).

Roots.

Reduplicated Forms.

הָרַג to kill, to smite	הָרַגְהָרַג str. b.; הָרַגְהָרַג w. b.
עָלָה to go	עָלָהְעָלָה str. b.; עָלָהְעָלָה w. b.
חָיָה to live	חָיָהְחָיָה Y. 39, 1.
חָיָה to solicit	חָיָהְחָיָה Vend. 15, 13.
הָרַג to bring forth	הָרַגְהָרַג , הָרַגְהָרַג
נָתַן to leave, to obtain	נָתַןְנָתַן
קָרַע to invoke, to worship } by offering }	קָרַעְקָרַע
קָרַע to invoke, to call	קָרַעְקָרַע
עָלָה to remove, to pass over	עָלָהְעָלָה
יָדָע to be able	יָדָעְיָדָע str. b.; יָדָעְיָדָע w. b.
עָלָה to mould, to fashion	עָלָהְעָלָה
עָלָה to torment	עָלָהְעָלָה str. b.; עָלָהְעָלָה w. b.
חָיָה to nourish	חָיָהְחָיָה
עָלָה to tear	עָלָהְעָלָה *
עָלָה to create, to give	עָלָהְעָלָה str. b.; עָלָהְעָלָה , עָלָהְעָלָה w. b.; עָלָהְעָלָה Y. 44, 15.
עָלָה to hold fast	עָלָהְעָלָה w. b.; עָלָהְעָלָה str. b.
עָלָה to see	עָלָהְעָלָה , עָלָהְעָלָה
עָלָה to see	עָלָהְעָלָה , עָלָהְעָלָה

* E. g., **עָלָהְעָלָה** inten. pot. Sing. (Vend. 18, 38).

Roots.

Reduplicated Forms.

החל to hold	והחל, והחל
נחל to perish, to disappear	נחלל, נחלל (Y. 32, 15)
החל to remove, to cleanse	*החלל str. b.
החל to fight	החלל str. b.; החלל w. b.
החלל to fight	†החללל
החלל (akin to החל) to kill	החללל
החל to carry	(החל)החל w. b.; החלל str. b.
החל to fear	החלל
החל to be	{ החלל w. b.; (החלל) str. b.
החל to think	החלל
החלל (orig., החללל) to approach	החללל
החלל to kill, to cause, to perish	החללל
החלל to endeavour	החללל w. b.; החללל str. b.
החל to be glad	החלל Yt. 13, 40.
החלל to wound	החללל Y. 47, 4.
החל to empty	החללל

* Mark the gunating of the vowel of the reduplicative syllable;
e. g., החלללל Yt. 8, 43.

† In החללללל Yt. 10, 8. Comp. Sans. वृत्त battle.

‡ In החללל in החלללל Wester., (Geld. החללל) Yt. 13, 2;

§ In החללל Yt. 13, 150.

§ Mark the lengthening of the vowel in the reduplicative syllable.

Roots.

Reduplicated Forms.

החל to ooze out, to die	החלל
החל to grow	החלל w. b.; החלל str. b.
החל to speak	החלל w. b.; החלל str. b.
החל to smite	החלל w. b.; החלל str. b.
החל to know	החלל, החלל
החל to be, to enter	החלל
החל to work	החלל
החל to serve, to attend	החלל
החל to go	החלל
החל to stand	החלל
החל to watch	החלל, החלל
החל to hear	החלל
החל to obtain, to become worthy	החלל
החל to guard	החלל

1 Mark the lengthening of the vowel in the reduplicative syllable.

2 Gāthā form החללל; e. g., החלללל Y. 30, 8;

החלל (orig., החללל; » being dropped).

3 See Y. 45, 8 (החלללל desiderative form).

4 Also החללל (ח being dropped, ח changed to ח); e. g.,

החלללל (orig., החלללל).

5 Sometimes, though rarely, החללל; e. g., החלללל Wester. Yt. 14, 21.

6 Vide החללללל Y. 58, 4 (orig., ... החללללל + ח).

It should be observed that *all these roots are not of the third class.* The major portion of the reduplicated forms given above is such as is used in the perfect, intensive, frequentative and desiderative verbs.

278. It will be seen from these reduplicated forms that—

(1) An unaspirate letter of a root is, in its reduplicative syllable, represented by the corresponding unaspirate letter; e. g., भृ , reduplic. भृभृ . Comp. Sans. rt. भृ to split, reduplic. भृभृ .

(2) A guttural by the corresponding palatal (guttural aspirate by palatal unaspirate); e. g., rt. भृ , reduplic. भृभृ . Comp. Sans. rt. भृ to love, reduplic. भृभृ .

(3) When a root commences with two consonants, only the first consonant in its unaspirate form is generally repeated in the reduplicative syllable; e. g., rt. भृ , reduplic. भृभृ ; rt. भृ reduplic. भृभृ . Comp. Sans. rt. भृ to shine, reduplic. भृभृ .

(4) भृ and भृ substitute भृ in the reduplicative syllable; e. g., rt. भृ , reduplic. भृभृ ; rt. भृ , reduplic. भृभृ , or भृभृ .

279. It should also be noted that the reduplicated forms, in which the radical vowel is gunated, are generally strong bases; e. g., weak base भृभृ , strong base भृभृ ; weak base भृभृ , strong base भृभृ ; weak base भृभृ , strong base भृभृ , &c.

Comp. Sans. special weak base भृभृ ; special strong base भृभृ (rt. भृ to sacrifice).

The occasional omission of the radical भृ marks the weak base; e. g., strong base भृभृ , weak base भृभृ .

* Comp. Dr. Keithorn's Sans. grammar, 3rd Ed., pp. 80-81.

भृभृ ; strong base भृभृ , weak base भृभृ ; strong base भृभृ , weak base भृभृ , &c.

Terminations of Conjugational Tenses and Moods.

280. Present Tense—Parasmaipada.

	Singular.	Dual.	Plural.
1	भृभृ	भृभृ	भृभृ मसु; मसि Vod.
2	भृभृ	भृभृ	भृभृ , भृभृ
3	भृभृ	भृभृ	भृभृ , भृभृ भन्ति

281. Present Tense—Atmanopada.

	Singular.	Plural.
1	भृभृ	भृभृ मसु, भृभृ मसु

¹ E. g., भृभृ (2nd class) see Y. 46, 16.

² In the Gāthā dialect, भृभृ , भृभृ ; e. g., भृभृ , भृभृ (Y. 46, 9); rt. भृ to understand.

³ Changeable to भृभृ (according to para. 45). [Per. Du.]

⁴ Mark भृभृ in भृभृ (Yt. 8, 22), used in the 3rd

⁵ Only in rare instances; e. g., भृभृ , भृभृ .

⁶ Only where the special base ends in भृ ; i. e., in verbs of the 1st, 4th, 6th, 9th and 10th classes.

⁷ Sometimes, especially in the Gāthā dialect, the final भृभृ is changed to भृभृ ; e. g., भृभृ , भृभृ .

⁸ E. g., भृभृ , भृभृ , भृभृ .

285. Imperative Mood—Atmanepada.

Singular.

Plural.

- | | | |
|---|--------------|-----------------------|
| 1 | 𑀕𑀸𑀓 𑀲 | 𑀕𑀸𑀓𑀲𑀸𑀓 𑀲𑀸𑀓 |
| 2 | 𑀲𑀸𑀓𑀲, 𑀲𑀸𑀓𑀲𑀸𑀓 | 𑀲𑀸𑀓𑀲, 𑀲𑀸𑀓𑀲𑀸𑀓 𑀲𑀸𑀓 |
| 3 | 𑀲𑀸𑀓𑀲𑀸𑀓 | 𑀲𑀸𑀓𑀲𑀸𑀓, 𑀲𑀸𑀓𑀲𑀸𑀓 𑀲𑀸𑀓𑀲𑀸𑀓 |

286. Potential Mood—Parasmaipada.

Singular.

Plural.

- | | |
|--|--|
| 1 𑀲 (in the 1st, 4th, 6th, 9th and 10th conjugational classes); 𑀲𑀸𑀓 (in the rest of the classes). | 𑀲 (in the 1st, 4th, 6th, 9th and 10th conjugational classes); 𑀲𑀸𑀓 (in the rest of the classes). |
| 2 𑀲𑀸𑀓 (in the 1st, 4th, 6th, 9th and 10th conjugational classes); 𑀲𑀸𑀓𑀲, 𑀲𑀸𑀓𑀲𑀸𑀓 (in the rest of the classes). | 𑀲𑀸𑀓 (in the 1st, 4th, 6th, 9th and 10th conjugational classes); 𑀲𑀸𑀓𑀲𑀸𑀓 (in the rest of the classes). |
| 3 𑀲𑀸𑀓 (in the 1st, 4th, 6th, 9th and 10th conjugational classes); 𑀲𑀸𑀓𑀲𑀸𑀓 (in the rest of the classes). | 𑀲𑀸𑀓 (in the 1st, 4th, 6th, 9th and 10th conjugational classes); 𑀲𑀸𑀓𑀲, 𑀲𑀸𑀓𑀲𑀸𑀓 (in the rest of the classes). |

¹ Only when the special base ends in 𑀲.

² Changeable to 𑀲𑀸𑀓𑀲 (according to para. 45).

³ 𑀲𑀸𑀓, which is used in the Gāthā dialect only, is not a separate verbal termination, but an abridged form of 𑀲𑀸𑀓𑀲 (orig., 𑀲𑀸𑀓𑀲) by the dropping of 𑀲; or rather the euphonic change of 𑀲𑀸𑀓 to 𑀲 before the final 𑀲 (see para. 48); e. g., 𑀲𑀸𑀓𑀲𑀸𑀓, 𑀲𑀸𑀓𑀲𑀸𑀓𑀲, 𑀲𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓 (rt. 𑀲𑀸𑀓𑀲).

Note.—𑀲𑀸𑀓 3rd Per. Dual; e. g., 𑀲𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓 (Yl. 19, 82).
𑀲𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓 (Yl. 19, 82); 𑀲𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓 (rt. 𑀲𑀸𑀓 to create).

287. Potential Mood—Atmanepada.

Singular.

Dual.

Plural.

- | | | |
|----|------------------------|------------------|
| 1. | 𑀲𑀸𑀓 | 𑀲𑀸𑀓𑀲𑀸𑀓 |
| 2. | 𑀲𑀸𑀓𑀲, 𑀲𑀸𑀓𑀲𑀸𑀓 | 𑀲𑀸𑀓𑀲𑀸𑀓 |
| 3. | 𑀲𑀸𑀓𑀲, 𑀲𑀸𑀓𑀲𑀸𑀓
𑀲𑀸𑀓𑀲𑀸𑀓 | 𑀲𑀸𑀓𑀲𑀸𑀓
𑀲𑀸𑀓𑀲𑀸𑀓 |
- (in the 1st, 4th, 6th, 9th and 10th conjugational classes; 𑀲𑀸𑀓𑀲𑀸𑀓, 𑀲𑀸𑀓𑀲𑀸𑀓 (in the rest of the classes).

Note 1.—Terminations beginning with consonants may be called **consonantal terminations**, those beginning with vowels, **vowel terminations**.

Note 2.—The above-mentioned verbal terminations invariably lengthen their final vowels in the Gāthā dialect.

Caution.—When final letters of special bases of different kinds of verbs meet with initial letters of personal terminations, the rules of euphonic changes (*Sandhi*) must be observed.

¹ See 𑀲𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓 (8th class) Yl. 19, 7; rt. 𑀲𑀸𑀓.

² Gāthā form 𑀲𑀸𑀓𑀲𑀸𑀓; e. g., 𑀲𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓 (rt. 𑀲𑀸𑀓) Yl. 58, 6; 𑀲𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓 (rt. 𑀲𑀸𑀓) Yl. 28, 5.

³ A rare termination; e. g., 𑀲𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓 (3rd class); see Afringān Gāhāmbar, para. 4.

⁴ E. g., 𑀲𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓 (Vend. 8, 10); 𑀲𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓 Gold. Yl. 18, 3); 𑀲𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓 Yl. 44, 15 (rt. 𑀲𑀸𑀓𑀲𑀸𑀓 to meet).

⁵ E. g., 𑀲𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓, 𑀲𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓 (Yl. 10, 122).

Conjugation of Verbs.

288. It should be noted that all the verbal forms given in the following paradigms do not actually exist in the Avestaic writings. Some of these are inserted with the sole object of giving help and facility to students in learning the grammar. As already mentioned, the Avesta literature being not so extensive as the Sanskrit is, only certain forms are found of different conjugations; the duals are fewer still. The examples of verbal forms given below each paradigm are such as are *actually* met with in the sacred writings.

Paradigms of the First Conjugation.

Root $\sqrt{\text{car}}$ to carry—First Class.

Unchangeable special base car

289. Present Tense—Parasmaipada.

	Singular.	Dual.	Plural.
1.	car		car
2.	car		car
3.	car	car	car

290. Other verbal forms of the same:—

1st Per. Sing.— car , car , car . In the Gāthā dialect, car is sometimes dropped; e. g., car , car , car (rt. car to solicit).

1st Per. Plu.— car , car (Gāth.)

2nd Per. Sing.— car , car , car , car , car , car

2nd Per. Plu.— car , car (rt. car to discern), car , car (rt. car to know); car

3rd Per. Sing.— car , car , car (rt. car); car , car , car , car , car , car , car , car , car , car

3rd Per. Dual.— car , car , car

3rd Per. Plu.— car , car , car Y. 45, 7; car , car , car , car , car , car , car , car , car (rt. car); car (rt. car); car (rt. car); car (rt. car); car (rt. car); car (also, car ; rt. car Sans. car to eat wrongly).

291. Present Tense—Atmanepada.

	Singular.	Dual.	Plural.
1.	car		car
2.	car		car
3.	car	car	car

292. Other verbal forms of the same:—

1st Per. Sing.— car , car , car

1st Per. Plu.— car , car , car

2nd Per. Sing.— car , car , car , car (rt. car to rule).

3rd Per. Sing.— car , car , car , car

3rd Per. Dual.— ਪ੍ਰਾਣਿਯਮਾਨੇ (Y. 9, 5); ਪ੍ਰਾਣਿਯਮਾਨਾਵਾਮਾਨੇ (Y. 13, 3) ਪ੍ਰਾਣਿਯਮਾਨੇ ਫੇਲ (Y. 44, 15).

3rd Per. Plu.— ਪ੍ਰਾਣਿਯਮਾਨਾਃ (rt. ਪ੍ਰਾਣਿਯਮਾਨਾਃ); ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ (rt. ਪ੍ਰਾਣਿਯਮਾਨਾਃ).

293. Present Subjunctive.

The present subjunctive is formed by inserting ਯ before the personal terminations of the present tense. It is often used for the future; e. g., ਪ੍ਰਾਣਿਯਮਾਨਾਃ will flow; ਪ੍ਰਾਣਿਯਮਾਨਾਃ will come, &c.

Note.—Comp. Vnd. ਬਾਧਿਤ (pres. subjunc. from ਬਾਧਿਤ (see Prof. Benfey's Sanskrit Grammar, 2nd Ed., p. 107).

294. Present Subjunctive—Parasmaipada.

2nd Per. Sing.— ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ (for ਪ੍ਰਾਣਿਯਮਾਨਾਃ); ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ (for ਪ੍ਰਾਣਿਯਮਾਨਾਃ).

2nd Per. Plu.— ਪ੍ਰਾਣਿਯਮਾਨਾਃ Y. 50, 7 (Mills; rt. ਪ੍ਰਾਣਿਯਮਾਨਾਃ to drive).

3rd Per. Sing.— ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ [53.

3rd Per. Dual.— ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ Vend. 9, 54; Vend. 13,

3rd Per. Plu.— ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ .

295. Present Subjunctive—Atmanepada.

1st Per. Sing.— ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ ; ਪ੍ਰਾਣਿਯਮਾਨਾਃ (Geld.), ਪ੍ਰਾਣਿਯਮਾਨਾਃ (Webster.) I may approach (Mills) Y. 33, 8.

1st Per. Plu.— ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ Geld. Y. 86, 1.

3rd Per. Sing.— ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ - ਫੇਲ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ (rt. ਪ੍ਰਾਣਿਯਮਾਨਾਃ to how to).

3rd Per. Plu.— ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ Geld.

296. Imperfect Tense—Parasmaipada.

In Sanskrit, the temporal augment ਯ is always prefixed in the imperfect; e. g., ਅਭਿਯਮੁ , ਅਭਿਯਮੁ , ਅਭਿਯਮੁ &c. In Avesta it is rare; e. g., ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ .

When one or more prepositions are prefixed to a root, the augment ਯ takes its place after the preposition or prepositions and immediately before the root; e. g., ਫੇਲਪ੍ਰਾਣਿਯਮਾਨਾਃ (orig., ਫੇਲਪ੍ਰਾਣਿਯਮਾਨਾਃ); ਪ੍ਰਾਣਿਯਮਾਨਾਃ (orig., ਪ੍ਰਾਣਿਯਮਾਨਾਃ); ਪ੍ਰਾਣਿਯਮਾਨਾਃ (rt. ਪ੍ਰਾਣਿਯਮਾਨਾਃ). Sanskrit strictly follows the same rule; e. g., ਅਭਿਯਮੁ (= ਅਭਿ + ਅਯਮੁ); ਅਭਿਯਮੁ (= ਅਭਿ + ਅਯਮੁ), &c.

Singular.	Dual.	Plural.
1. ਫੇਲਪ੍ਰਾਣਿਯਮਾਨਾਃ		ਫੇਲਪ੍ਰਾਣਿਯਮਾਨਾਃ
2. ਪ੍ਰਾਣਿਯਮਾਨਾਃ		ਪ੍ਰਾਣਿਯਮਾਨਾਃ
3. ਪ੍ਰਾਣਿਯਮਾਨਾਃ	ਫੇਲਪ੍ਰਾਣਿਯਮਾਨਾਃ	ਪ੍ਰਾਣਿਯਮਾਨਾਃ

297. Other verbal forms of the same:—

1st Per. Sing.— ਪ੍ਰਾਣਿਯਮਾਨਾਃ (rt. ਪ੍ਰਾਣਿਯਮਾਨਾਃ); ਪ੍ਰਾਣਿਯਮਾਨਾਃ (for ਪ੍ਰਾਣਿਯਮਾਨਾਃ); ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ .

2nd Per. Sing.— ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ

2nd Per. Plu.— ਪ੍ਰਾਣਿਯਮਾਨਾਃ

3rd Per. Sing.— ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ - ਫੇਲ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ - ਫੇਲ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ , ਪ੍ਰਾਣਿਯਮਾਨਾਃ (rt. ਪ੍ਰਾਣਿਯਮਾਨਾਃ).

දුර්වල, දුර්වල-... (rt. දුර්- to destroy); දුර්වල-... (rt. දුර්- to lift up).

3rd Per. Dual.—දුර්වල-... Yt. 13, 77; දුර්වල-... Wester. Vend. 7, 33.

3rd Per. Plu.—දුර්වල-... (rt. දුර්-); දුර්වල-... (rt. දුර්- to deceive); දුර්වල-... (rt. දුර්- to approach); දුර්වල-... (an euphonic change of - to -); දුර්වල-... (rt. දුර්- to destroy).

298. Imperfect Tense—Atmanepada.

	Singular.	Plural.
1.	දුර්වල	දුර්වල-...
2.	දුර්වල-...	දුර්වල-...
3.	දුර්වල-...	දුර්වල-...

299. Other verbal forms of the same:—

1st Per. Sing.—දුර්වල-...
1st Per. Plu.—දුර්වල-... we accepted (Y. 32, 2).
3rd Per. Sing.—දුර්වල-... (rt. දුර්- to learn).
3rd Per. Dual.—දුර්වල-... (rt. දුර්- to struggle, to fight) Yt. 19, 46.
3rd Per. Plu.—දුර්වල-... (rt. දුර්-); දුර්වල-... (orig., දුර්වල-...; rt. දුර්- to rule).

300. Imperfect Subjunctive.

The imperfect subjunctive is formed by inserting - before the personal terminations of the imperfect. It is mostly used in the Parasmaipada and in the sense of (1) the imperative, (2) the hortist, (3) the future, and (4) the benedictive (or like the English auxiliaries 'may, let'); e. g., දුර්වල, දුර්වල-... Its conjugational forms in the 3rd Per. are more frequent than those of the 1st and 2nd Per.

NOTE.—Comp. Ved. भवतु (Av. දුර්වල imperfect subjunctive from भवतु දුර්වල); गच्छतु (Av. දුර්වල imperfect subjunctive from गच्छतु Av. දුර්වල).—Vide Prof. Benfey's Sanskrit Grammar, 2nd Ed., p. 197.

301. Imperfect Subjunctive—Parasmai.

2nd Per. Sing.—දුර්වල-... (for දුර්වල) Yt. 24, 8.
3rd Per. Sing.—දුර්වල, දුර්වල, දුර්වල, දුර්වල-... (rt. දුර්-); දුර්වල-... (rt. දුර්-); දුර්වල-...
3rd Per. Plu.—දුර්වල, දුර්වල, දුර්වල, දුර්වල-... (rt. දුර්- to know); දුර්වල, දුර්වල-... දුර්වල-...

302. Imperative Mood—Parasmaipada.

	Singular.	Plural.
1.	දුර්වල	දුර්වල-...
2.	දුර්වල	දුර්වල-...
3.	දුර්වල	දුර්වල-...

1st Per. Sing.—אני, I; אני, I; אני, I; אני, I;
אני (rt. ל to lead); אני, אני,
אני, also, אני Yt. 5, 139
 rt. ל-נ to conquer).

1st Per. Plu.—မင်းမြတ် (ငါ့ မင်း ချီးမြှင့်) to aspire to)
Y. 38, 3; မင်းသား, မင်းသမီး

2nd Per. Sing.—*וְאַתָּה*, *וְאַתָּה*, *וְאַתָּה*, *וְאַתָּה*, *וְאַתָּה*
וְאַתָּה, *וְאַתָּה* (pt. יָרַח to hasten); *וְאַתָּה* Wester.
וְאַתָּה Geld. (pt. יָרַח—א); *וְאַתָּה*

2nd Per. Plu.—אֲנִי, אֲנִי (rt. אֵן to know); אֲנִי, אֲנִי (rt. אֵן-א)

3rd. Per. Sing.—ḡṣḡ (see Y. 33, 9); ḡṣḡṣḡ

3rd Per. Plu.—ဝိဇ္ဇာဿမုလံ, ဝိဇ္ဇာဿမုလံ, ဝိဇ္ဇာဗဒ္ဓမုလံ, -၁၆
ဝိဇ္ဇာဗဒ္ဓမုလံ, ဝိဇ္ဇာဗဒ္ဓမုလံ.. ၁၆

1. <u>د لاسون</u>	<u>د لاسه نیون</u>
2. <u>د لاسون</u>	<u>د لاسه کون</u>
3. <u>د لاسون</u>	<u>د لاسه نیون</u>

1st Per. Sing.—ḥuṣṣu, ḥuṣṣu-ḥuṣṣu Wester; ḥuṣṣu
ḥuṣṣu Geld. (rt. ḥuṣṣu-ḥuṣṣu); ḥuṣṣu

2nd Per. Sing. — سأعطي (Y. 33, 10) do thou grant :

2nd Per. Plu. - لاسترو Gath. (rt. لاو to obtain).

3rd Per. Plu.—နဝနယမု, နဝနယတု (orig., နယတု
နဝနယံ; rt. နယတု to rule).

306. Potential Mood—Parasmaipada.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1	ܡܠܟܐ		ܡܠܟܝܢ
2	ܡܠܟܝܢ		ܡܠܟܝܢ
3	ܡܠܟܝܢ	ܡܠܟܝܢ	ܡܠܟܝܢ

307. Other verbal forms of the same:—

1st Per. Plu.—*սոցաւոր, սոցաւոր, սոցաւոր, սոցաւոր, սոցաւոր*

2nd Per. Sing.—*amēn*, *amēn*, *amēn*

3rd Per. Sing.—သုခံ, သုခံဃဉာဏံ, သုခံဓမ္မံ, သုခံဂုဏံ;
သုခံ (rt. ဂုဏံ to conquer); သုခံဉာဏံ, သုခံဓမ္မံ

3rd Per. Du.—የጽሑፍ, የጽሑፍ (rt. ማለት ማለት) ማለት

3rd Per. Plu.—ደጋጋሚ, ደጋጋሚ (Gold. Yt. II, 14 (orig.,
ደጋጋሚ; rt. ጋጋ ሕገ to go); ደጋጋሚ (rt. ደጋ ሕገ to fall
down, to fly); ደጋጋሚ;

308. Potential Mood - Atmanepada.

<i>Singular.</i>	<i>Plural.</i>
مَدِينَةٌ	مَدِينَاتٌ

Singular.

Plural.

2	𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓	𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓
3	𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓	𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓

309. Other verbal forms of the same:—

1st Per. Plu.—𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓-𑀧𑀲𑀸𑀓 (Y. 58, 6).

2nd Per. Sing.—𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓, 𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓, 𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓, 𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓

2nd Per. Plu.—𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓 (rt. 𑀧𑀲𑀸𑀓 to rejoice, to rest).

3rd Per. Sing.—𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓, 𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓, 𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓 (rt. 𑀧𑀲𑀸𑀓 to praise, to venerate).

3rd Per. Du.—𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓 Geld. (Yt. 13, 3); 𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓 Y. 44, 15 (rt. 𑀧𑀲𑀸𑀓 to meet).

3rd Per. Plu.—𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓

310. Remarks on some irregular Roots of the First Class:—

Rt. 𑀧𑀲𑀸𑀓 (𑀧𑀲𑀸𑀓 to go) changes its final to 𑀲 in all forms, except 𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓 (Y. 30, 8); 𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓 (Y. 44, 15) imperf. 3 du. Atmane.; 𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓 (orig., 𑀧𑀲𑀸𑀓 + 𑀧𑀲𑀸𑀓) (Y. 44, 16) and the precative forms, (e. g., 𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓, 𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓, 𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓, &c.). The same root is changed to 𑀧𑀲𑀸𑀓 6th cl. and also 𑀧𑀲𑀸𑀓 1st cl.; e. g., 𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓, 𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓, 𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓, 𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓 (the radical vowel being dropped).

Rt. 𑀧𑀲𑀸𑀓 (𑀧𑀲𑀸𑀓 to grow) forms 𑀧𑀲𑀭𑀸𑀓 pres. 2 sing. Atmane. (thou growest); 𑀧𑀲𑀭𑀸𑀓 imperf. 3 sing. Atmane.

Rt. 𑀧𑀲𑀸𑀓 (𑀧𑀲𑀸𑀓 to form, to fashion) lengthens its vowel in 𑀧𑀲𑀭𑀸𑀓, 𑀧𑀲𑀭𑀸𑀓, 𑀧𑀲𑀭𑀸𑀓-𑀧𑀲𑀸𑀓, dropping the characteristic 𑀲 of the class in the first two forms. Comp. Sans. कामति (rt. 𑀧𑀲𑀸𑀓 to go); गृहति (rt. 𑀧𑀲𑀸𑀓 to hide).

Rt. 𑀧𑀲𑀸𑀓 (𑀧𑀲𑀸𑀓 to go) substitutes 𑀲 for 𑀲 (the characteristic mark of the class) in 𑀧𑀲𑀭𑀸𑀓 (pres. 3 sing. Parasmai.); 𑀧𑀲𑀭𑀸𑀓-𑀧𑀲𑀸𑀓 (pot. 3 du. Parasmai.).

Rt. 𑀧𑀲𑀸𑀓 (Ved. 𑀧𑀲𑀸𑀓 to attain) forms 𑀧𑀲𑀭𑀸𑀓 pot. 1st Plu. Parasmai.

Rt. 𑀧𑀲𑀸𑀓 (𑀧𑀲𑀸𑀓 to dig) forms its special base in two ways, viz., 𑀧𑀲𑀭𑀸𑀓 1st cl. and 𑀧𑀲𑀭𑀸𑀓 2nd cl.; e. g., 𑀧𑀲𑀭𑀸𑀓-𑀧𑀲𑀸𑀓, 𑀧𑀲𑀭𑀸𑀓-𑀧𑀲𑀸𑀓, 𑀧𑀲𑀭𑀸𑀓-𑀧𑀲𑀸𑀓, &c., 1st cl.; 𑀧𑀲𑀭𑀸𑀓-𑀧𑀲𑀸𑀓, 𑀧𑀲𑀭𑀸𑀓-𑀧𑀲𑀸𑀓, 𑀧𑀲𑀭𑀸𑀓-𑀧𑀲𑀸𑀓, 2nd cl.

Rt. 𑀧𑀲𑀸𑀓 (to eat, to drink) substitutes 𑀧𑀲𑀸𑀓 in some of its forms; e. g., 𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓, 𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓, 𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓, 𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓, 𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓.

Paradigms of the Second Conjugation.

Root 𑀧𑀲𑀸𑀓 To Praise—Second Class.

Special strong base 𑀧𑀲𑀭𑀸𑀓; Special weak base 𑀧𑀲𑀭𑀸𑀓

311. Present Tense—Parasmaipada.

Singular.

Plural.

1	𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓	𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓
2	𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓	𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓
3	𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓	𑀧𑀲𑀭𑀸𑀓𑀲𑀸𑀓

312. Other verbal forms of the same:—

1st Per. Sing.—𑀧𑀲𑀭𑀸𑀓, 𑀧𑀲𑀭𑀸𑀓, 𑀧𑀲𑀭𑀸𑀓 Wester. 𑀧𑀲𑀭𑀸𑀓 Geld. Y. 43, 8.

Singular.

Plural.

3 ပုညာဏ

ပုညာဏ

318. Other verbal forms of the same:—

1st Per. Sing.—ဧညာဏ, ဧညာဏ် (rt. ဧညာ).

2nd Per. Sing.—ဧညာဏ, ဧညာဏ် (orig., ဧ+ဧညာဏ်);
ဧညာဏ် thou hast passed (rt. ဧညာဏ်).

2nd Per. Plu.—ဧညာဏ် you said (Y. 43, 11).

3rd Per. Sing.—ဧညာဏ်; ဧညာဏ် (rt. ဧ-ဧညာ ဧ to cry
out); ဧညာဏ် (rt. ဧညာ to join, to yoke); *ဧညာဏ်
(Y. 9, 8); ဧညာဏ်-ဧညာဏ်, *ဧညာဏ်-ဧညာဏ် (Y. 29, 3).

3rd Per. Du.—ဧညာဏ် (rt. ဧ-ဧညာ to approach).

3rd Per. Plu.—ဧညာဏ်, ဧညာဏ်, ဧညာဏ် (rt. ဧညာ); ဧညာဏ်

319. Imperfect Tense—Atmanepada.

Singular.

Plural.

2 ဧညာဏ်?

ဧညာဏ်

3 ဧညာဏ် (Yt. 17, 18)

ဧညာဏ်?

320. Other verbal forms of the same:—

1st Per. Sing.—ဧညာဏ် (see Wester; Fragment IX., 2).

1st Per. Plu.—ဧညာဏ် we considered or regarded (Y.
46, 13).3rd Per. Sing.—ဧညာဏ်, ဧညာဏ်, ဧညာဏ် (rt. ဧညာ to
grow); ဧညာဏ် (rt. ဧညာ to weep); ဧညာဏ်, ဧညာဏ်

3rd Per. Plu.—ဧညာဏ် Yt. 18, 93.

* Mark the insertion of ဧ before the termination.

321. Imperfect Subjunctive—Parasmaipada.

3rd Per. Sing.—ဧညာဏ်, ဧညာဏ်, ဧညာဏ်, ဧညာဏ်,
ဧညာ Y. 46, 6 (rt. ဧညာ to go); ဧညာဏ်, ဧညာဏ်

3rd Per. Plu.—ဧညာဏ်; ဧညာဏ်? (rt. ဧညာ to go).

322. Imperfect Subjunctive—Atmanepada.

2nd Per. Sing.—ဧညာဏ် Y. 30, 7. Thou earnest (rt. ဧညာ)

323. Imperative Mood—Parasmaipada.

Singular.

Plural.

1 ဧညာဏ်

ဧညာဏ်

2 ဧညာဏ်

{ ဧညာဏ်
(Vend. 18, 16).

3 ဧညာဏ်

ဧညာဏ်

324. Other verbal forms of the same:—

1st Per. Sing.—ဧညာဏ်, ဧညာဏ်, ဧညာဏ် (orig., ဧညာ;
ဧ; rt. ဧညာ to go); ဧညာဏ် (rt. ဧညာ to flee from); ဧညာဏ်,
ဧညာဏ်, ဧညာဏ်1st Per. Plu.—ဧညာဏ်, ဧညာဏ်, ဧညာဏ် (rt. ဧညာ,
orig., ဧညာဏ် to dwell).2nd Per. Sing.—ဧညာ, ဧညာ; ဧညာ, ဧညာ, ဧညာ,
ဧညာ, ဧညာ; ဧညာ (rt. ဧညာ); ဧညာ; ဧညာ declare
to us (Mills); ဧညာ (rt. ဧညာ to go).2nd Per. Plu.—ဧညာဏ်, ဧညာဏ် (protect us); ဧညာဏ်
(ဧညာ) do ye teach (me).

3rd Per. Sing.—ဧညာဏ်, ဧညာဏ် (orig., ဧညာ+ဧညာ);

ရဲလဲမူ Vend. 20, 12 (rt. လဲ to smite), ရဲလဲမူ, ရဲလဲမူ,
ရဲလဲမူ, ရဲလဲမူ

3rd Per. Pln.—ရဲလဲမူ (rt. လဲ to go); ရဲလဲမူ (rt. လဲ to come); ရဲလဲမူ, ရဲလဲမူ (rt. လဲ to assemble); ရဲလဲမူ (rt. လဲ to go); ရဲလဲမူ (rt. လဲ to go)

325. Imperative Mood—Atmanepada.

Singular.	Plural.
1 ရဲလဲမူ	ရဲလဲမူမူ?
2 ရဲလဲမူ	ရဲလဲမူမူ
3 ရဲလဲမူ (Y. 25, 9)	ရဲလဲမူမူ

326. Other verbal forms of the same:—

1st Per. Sing.—ရဲလဲမူမူ, ရဲလဲမူမူ
2nd Per. Sing.—ရဲလဲမူမူ—Mark ရဲလဲမူမူမူ (rt. လဲ) Vend. 19, 6.

2nd Per. Pln.—ရဲလဲမူမူ, ရဲလဲမူမူ, ရဲလဲမူမူ (rt. လဲ)

327. Potential Mood—Parasmaipada.

Singular.	Plural.
1 ရဲလဲမူ	ရဲလဲမူမူ
2 ရဲလဲမူ	ရဲလဲမူမူ
3 ရဲလဲမူ	ရဲလဲမူမူ

328. Other verbal forms of the same:—

2nd Per. Sing.—ရဲလဲမူ, ရဲလဲမူ, ရဲလဲမူ, ရဲလဲမူ
3rd Per. Sing.—ရဲလဲမူမူ (also, ရဲလဲမူမူ), ရဲလဲမူ

ရဲလဲမူ, ရဲလဲမူ (rt. လဲ); ရဲလဲမူ, ရဲလဲမူ (rt. လဲ); ရဲလဲမူ, ရဲလဲမူ (rt. လဲ); ရဲလဲမူ (rt. လဲ); ရဲလဲမူ (rt. လဲ)

3rd Per. Pln.—ရဲလဲမူ—Mark ရဲလဲမူ Geld. Y. 42, 6 (rt. လဲ to approach).

329. Potential Mood—Atmanepada.

Singular.	Plural.
1 ရဲလဲမူ	ရဲလဲမူမူ
2 ရဲလဲမူ	ရဲလဲမူမူ
3 ရဲလဲမူ	ရဲလဲမူမူ

330. Other verbal forms of the same:—

2nd Per. Sing.—ရဲလဲမူ, ရဲလဲမူ, ရဲလဲမူ
3rd Per. Sing.—ရဲလဲမူ Y. 12, 6. [ရဲလဲမူ]
3rd Per. Pln.—ရဲလဲမူ, ရဲလဲမူ, ရဲလဲမူ

Paradigms of ဖ, to be—Second Class.

It is to be noted that this root is somewhat anomalous in its conjugation; its inflected forms in the Atmanepada are not to be found.

331. Present Tense—Parasmaipada.

Singular.	Dual.	Plural.
1 ဖ, ဖ မိ	ဖ, ဖ မိ	ဖ, ဖ မိ
2 ဖ, ဖ မိ	ဖ, ဖ မိ	ဖ, ဖ မိ
3 ဖ, ဖ မိ	ဖ, ဖ မိ	ဖ, ဖ မိ

332. Present Subjunctive—Parasmaipada.


3rd Per. Sing.—ဖ, ဖ Y. 30, 11; Y. 31, 22; Y. 53, 7.

ကုဏ္ဍပဒေသနာ၊ ကုဏ္ဍပဒေသနာ (Gāthā), ဗဟုသေသနာ (Gāthā),
အင်္ဂါပဒေသနာ

Rt. ᱵᱤᱨᱫᱟᱹᱜᱟᱲ (was to wear, as clothes) inserts 𑌖 in ᱵᱤᱨᱫᱟᱹᱜᱟᱲ.
 ᱵᱤᱨᱫᱟᱹᱜᱟᱲ (field). ᱵᱤᱨᱫᱟᱹᱜᱟᱲ Y. 53, 5). [in ᱵᱤᱨᱫᱟᱹᱜᱟᱲ

lit. **هو** (to be) drops its radical **هـ** in weak forms except

Paradigms of the Third Conjugation.

Root  TO GIVE, TO CREATE, TO MAKE—THIRD CLASS.

Special string base $\overline{\text{सुसु}}, \overline{\text{सुसु}}, \text{Sams. कश, कश.}$

Special weak base وسق، وسق, Sans. ११, १५

Note.—**√** is irregular in some of its conjugational forms, and in several instances, especially in the Gāthā dialect, the personal terminations are subjoined directly to the root. The irregular verbal forms given in the following paradigms are such as are *actually* found in the texts.

340. Present Tense—Parasmaipada.

Singular.

Plural.


1	וְיָשָׁב	וְיָשָׁב	וְיָשָׁב (Y. 68, 1)
2	וְיָשָׁב, וְיָשָׁב	וְיָשָׁב	
3	וְיָשָׁב, וְיָשָׁב	וְיָשָׁב, וְיָשָׁב	וְיָשָׁב, וְיָשָׁב (Y. 46, 1)
	וְיָשָׁב Wester. Y. 46, 8	וְיָשָׁב, וְיָשָׁב	וְיָשָׁב Y. 32, 15

Note.—Comp. Sans. ब्रह्मन् (rt. ३), पित्रन् (rt. ४)—उ plu. In Sanskrit the termination अन्ति loses its न् after roots of the 3rd class.

341. Other verbal forms of the same:—

1st Per. Sing.—၁မ္ပေ, ပဉ္စေ, ၁မ္ပေလ္လ,
မ္ပေလ္လ (rt. လ္လ); မ္ပေ (orig. ၁မ္ပေ)

2nd Per. Sing.—מַעֲלֵם מַעֲלֵמְךָ

2nd Per. Plu.—Mark  Y. ३०, ३ (Sams. rt. प्रम)
 Ye advance with friendliness (Mills).

3rd Per. Sing.—ရောသော (rt. သ to see); ရောသောလ,
ရောသော, ရောသောလ (rt. လ to cleanse).—Mark the guṇa-
ting of the reduplicative syllable instead of the radical vowel.

3rd Per. Plu.—*ἰσχυροτάτοι, ἰσχυροτάτων, ἰσχυροτάτων*

342. Present Tense—Atmanepada.

Singular.

Plural.

1	𐎠𐎡𐎴, 𐎠𐎡𐎴 } 𐎠𐎡𐎴	𐎠𐎡𐎴𐎠𐎡𐎴
3	𐎠𐎡𐎴, 𐎠𐎡𐎴 Gold. 𐎠𐎡𐎴 Y. 44, 19	𐎠𐎡𐎴𐎠𐎡𐎴 𐎠𐎡𐎴𐎠𐎡𐎴

343. Other verbal forms of the same:—

3rd Per. Sing.—ḥānā ḥānā ḥānā Yl. 17, 6.

3rd Per. Plu.—ሕገደህደህ, ሕገደህደህ

344. Present Subjunctive—Parasmaipada.

2nd Per. Sing.—ḥānān (for ḥān-) Yt. 21, 22.

3rd Per. Sing.—ရည်မှန်းချက် (rt. ၃ to see). Yt. 10, 18.

345. Present Subjunctive—Atmanepada.

3rd Per. Sing.—*ကလေးကလေး* (orig., *ကလေးကလေး*;
rt. *ကလေး* to stand).

346. Imperfect Tense—Parasmaipada.

Singular. Plural.

- 1 နေ့ဝေ
- 2 နေ့ဝေ
- 3 နေ့ဝေ, နေ့ဝေ } နေ့ဝေ }

347. Other verbal forms of the same:—

1st Per. Sing.—နေ့ဝေ-အိပ်, နေ့ဝေ-အိပ်, နေ့ဝေ-အိပ်

2nd Per. Sing.—နေ့ဝေ-အိပ်, နေ့ဝေ-အိပ်

3rd Per. Sing.—နေ့ဝေ-အိပ်, နေ့ဝေ-အိပ်, နေ့ဝေ-အိပ်, နေ့ဝေ-အိပ်, နေ့ဝေ-အိပ် (orig., နေ့ဝေ-အိပ်)

3rd Per. Plu.—နေ့ဝေ, နေ့ဝေ

348. Imperfect Tense—Atmanepada.

Singular. Plural.

- 1 နေ့ဝေ, နေ့ဝေ
- 3 နေ့ဝေ

349. Other verbal forms of the same:—

3rd Per. Sing.—နေ့ဝေ-အိပ်, နေ့ဝေ-အိပ် (orig., -အိပ်)

3rd Per. Plu.—နေ့ဝေ, နေ့ဝေ

350. Imperfect Subjunctive—Parasmaipada

2nd Per. Sing.—နေ့ဝေ Y. 44, 15.

3rd Per. Sing.—နေ့ဝေ (orig., နေ့ဝေ; rt. ခု); နေ့ဝေ-အိပ်, နေ့ဝေ, နေ့ဝေ (Y. 46, 13); နေ့ဝေ (rt. ခု to see); နေ့ဝေ, နေ့ဝေ

3rd Per. Plu.—နေ့ဝေ, နေ့ဝေ

8
—
Yt
1
2
*
and
†
rt. —

351. Imperative Mood—Parasmaipada.

Singular. Plural.

- 1 နေ့ဝေ } နေ့ဝေ {
နေ့ဝေ } (Y. 34, 8) နေ့ဝေ
- 2 နေ့ဝေ } နေ့ဝေ {
နေ့ဝေ } (Y. 34, 8) နေ့ဝေ
- 3 (Y. 53, 8) နေ့ဝေ } နေ့ဝေ {
(Y. 51, 17) နေ့ဝေ } နေ့ဝေ

352 Other verbal forms of the same:—

1st Per. Plu.—နေ့ဝေ, နေ့ဝေ, နေ့ဝေ Y. 34, 5 (rt. နေ့ဝေ)

2nd Per. Sing.—နေ့ဝေ-အိပ်, နေ့ဝေ-အိပ်, နေ့ဝေ-အိပ်, နေ့ဝေ-အိပ်.—Mark နေ့ဝေ-အိပ် turn away the look, Yt. 17, 15 (rt. ခု to see).

2nd Per. Plu.—နေ့ဝေ, နေ့ဝေ

353. Imperative Mood—Atmanepada.

Singular. Plural.

- 1 နေ့ဝေ, †နေ့ဝေ နေ့ဝေ
- 2 နေ့ဝေ, နေ့ဝေ (Yt. 10, 32) }
နေ့ဝေ (Y. 50, 2) }

* See Y. 51, 2. 7. 17. Comp. Sans. ခု (rt. ခု to give), and ခု (rt. ခု to place).

† Similarly, နေ့ဝေ (orig., နေ့ဝေ, rt. နေ့ဝေ)

354. Potential Mood—Parasmaipada.

Singular.	Dual.	Plural.
1 { Y. 44, 14 }		
2 { }		
3 (Y. 23, 2) { (Y. 44, 10) {	{ (Y. 13, 76) {	{ {

355. Other verbal forms of the same:—

1st Per. Plu.—Y. 35, 8 (rt. ॥ ॥)

2nd Per. Sing.—Mark Y. 43,

10—a shortened form of (rt. ॥ ॥)

3rd Per. Sing.—(rt. ॥ ॥ to see);

3rd Per. Plu.—Wester. Vend. 8, 37.

356. Potential Mood—Atmanepada.

2 { (Y. 43, 2) { (Afr. 1, 4) {		
3		

357. Other verbal forms of the same:—

2nd Per. Sing.—Gold.

3rd Per. Sing.—

358. Remarks on some irregular roots of the Third Class:—

Roots ॥ ॥ (to give) and ॥ ॥ (to place, to create, to

do) form their special weak bases Sans. ॥ ॥ and ॥ ॥ Sans. ॥ ॥; the final ॥ and ॥ combine with ॥ to ॥, which, in the Gāthā dialect, occasionally becomes sonant, i.e., ॥; e.g., Gold. Y. 51, 19 (for ॥ ॥)

Rt. ॥ ॥ (to cleanse) guantes the vowel of the reduplicative syllable and not the radical vowel; e.g., ॥ ॥. Comp. Sans. ॥ ॥, ॥ ॥ (rt. ॥ ॥ to cleanse).

Rt. ॥ ॥ (to abandon) generally shortens its vowel in the weak forms, rarely in the strong ones. E. g.

Strong forms.—Exception:— Weak forms ॥ ॥, ॥ ॥.

Rt. ॥ ॥ (to pay the penalty for) guantes its vowel in ॥ ॥ imperf. 3 plu. Parasmai.

Rt. ॥ ॥ (to stand) drops, in some of its forms, the vowel of the reduplicative syllable; e.g., ॥ ॥ (pres. 1 sing. Parasmai, (orig., ॥ ॥); ॥ ॥, ॥ ॥, ॥ ॥ (orig., ... + ॥ ॥).

Paradigms of the Fourth Conjugation.

Root ॥ ॥ to work—Fourth Class.

Unchangeable special base ॥ ॥

359. Present Tense—Parasmaipada.

Singular.	Plural.
1 ॥ ॥	॥ ॥
2 ॥ ॥	॥ ॥
3 ॥ ॥	॥ ॥, ॥ ॥

360. Other verbal forms of the same:—

1st Per. Sing.—*אני נאמך, אני נאמך* (see para. 30). The Gāthā dialect occasionally drops the verb-termination; e. g., *אני נאמך* (I look upon), *אני נאמך*, &c.

1st Per. Plu.—*אני נאמך* (rt. *נאמך*).

2nd Per. Sing.—*אתה נאמך*

3rd Per. Sing.—*הוא נאמך, היא נאמך, זה נאמך, זאת נאמך, אלו נאמך, אלו נאמך* (they find satisfaction); *אני נאמך, אתה נאמך, הוא נאמך, היא נאמך, זה נאמך, זאת נאמך, אלו נאמך, אלו נאמך*

3rd Per. Du.—*הם נאמך* Yt. 8, 22.

3rd Per. Plu.—*הם נאמך, היא נאמך, זה נאמך, זאת נאמך, אלו נאמך, אלו נאמך* (they find satisfaction); *אני נאמך, אתה נאמך, הוא נאמך, היא נאמך, זה נאמך, זאת נאמך, אלו נאמך, אלו נאמך*

—Mark the shortening of *נאמך* to *נאמך* in the last two words.

361. Present Tense—Atmanepada.

Singular.

Plural.

1	<i>אני נאמך</i>	<i>אני נאמך</i>
2	<i>אתה נאמך</i>	<i>אתה נאמך</i>
3	<i>הוא נאמך</i>	<i>הוא נאמך</i>

362. Other verbal forms of the same:—

1st Per. Sing.—*אני נאמך* (for *אני נאמך*) Yt. 10, 106.

1st Per. Plu.—*אני נאמך*

3rd Per. Sing.—*הוא נאמך, היא נאמך, זה נאמך, זאת נאמך, אלו נאמך, אלו נאמך*

3rd Per. Plu.—*הם נאמך, היא נאמך, זה נאמך, זאת נאמך, אלו נאמך, אלו נאמך*.—Mark the shortening of *נאמך* to *נאמך* in the last word.

363. Present Subjunctive—Parasmaipada.

1st Per. Sing.—*אני נאמך*

2nd Per. Sing.—*אתה נאמך* Vend. 8, 21; Yt. 3, 17.

Notice the dropping of the subjunctive *נאמך*.

3rd Per. Sing.—*הוא נאמך, היא נאמך, זה נאמך, זאת נאמך, אלו נאמך, אלו נאמך*

3rd Per. Plu.—*הם נאמך, היא נאמך, זה נאמך, זאת נאמך, אלו נאמך, אלו נאמך*

364. Present Subjunctive—Atmanepada.

1st Per. Sing.—*אני נאמך, אני נאמך*.—Mark *אני נאמך* Yt. 45, 3 I shall conceive (it).

3rd Per. Sing.—*הוא נאמך, היא נאמך, זה נאמך, זאת נאמך, אלו נאמך, אלו נאמך*

3rd Per. Plu.—*הם נאמך, היא נאמך, זה נאמך, זאת נאמך, אלו נאמך, אלו נאמך* (rt. *נאמך*)

365. Imperfect Tense—Parasmaipada.

Singular.

Plural.

1	<i>אני נאמך</i>	{ Yt. 35, 3. <i>אני נאמך, אני נאמך</i>
2	<i>אתה נאמך</i>	<i>אתה נאמך</i>
3	<i>הוא נאמך</i>	<i>הוא נאמך</i>

366. Other verbal forms of the same:—

2nd Per. Sing.—*אתה נאמך, אתה נאמך*

3rd Per. Sing.—*הוא נאמך, היא נאמך, זה נאמך, זאת נאמך, אלו נאמך, אלו נאמך*

3rd Per. Plu.—*הם נאמך, היא נאמך, זה נאמך, זאת נאמך, אלו נאמך, אלו נאמך* Wester., *הם נאמך* Gold. Yt. 13, 93 (rt. *נאמך* to grow).

367. Imperfect Tense—Atmanepada.

Singular.

Plural.

1	ḥaṣṣānā	ḥaṣṣānā
2	ḥaṣṣānā	ḥaṣṣānā
3	ḥaṣṣānā	ḥaṣṣānā

368. Other verbal forms of the same:—

1st Per. Plu.—ḥaṣṣānā, ḥaṣṣānā Y. 35, 3.

2nd Per.—Mark ḥaṣṣānā, ḥaṣṣānā Wester. Yt. 22, 34
(rt. ḥaṣṣānā to die).3rd Per. Sing.—ḥaṣṣānā, ḥaṣṣānā, ḥaṣṣānā
ḥaṣṣānā, ḥaṣṣānā3rd Per. Plu.—ḥaṣṣānā, ḥaṣṣānā they held (him) in derision
(rt. ḥaṣṣānā to despise); ḥaṣṣānā

369. Imperfect Subjunctive—Parasmaipada.

3rd Per. Sing.—ḥaṣṣānā, ḥaṣṣānā, ḥaṣṣānā, ḥaṣṣānā,
ḥaṣṣānā, ḥaṣṣānā, ḥaṣṣānā (rt. ḥaṣṣānā to cut, to
wound); ḥaṣṣānā, ḥaṣṣānā (Geld. ḥaṣṣānā);
ḥaṣṣānā, ḥaṣṣānā3rd Per. Plu.—ḥaṣṣānā, ḥaṣṣānā, ḥaṣṣānā...
ḥaṣṣānā, ḥaṣṣānā (rt. ḥaṣṣānā to grow).

370. Imperfect Subjunctive—Atmanepada.

3rd Per. Sing.—ḥaṣṣānā Wester., ḥaṣṣānā Geld.

371. Imperative Mood—Parasmaipada.

Singular.

Plural.

1	ḥaṣṣānā	ḥaṣṣānā
---	---------	---------

Singular.

Plural.

2	ḥaṣṣānā	ḥaṣṣānā
3	ḥaṣṣānā	ḥaṣṣānā

372. Other verbal forms of the same:—

1st. Per. Sing.—ḥaṣṣānā (rt. ḥaṣṣānā); ḥaṣṣānā
(rt. ḥaṣṣānā to sink into); ḥaṣṣānā (rt. ḥaṣṣānā).2nd Per. Sing.—ḥaṣṣānā, ḥaṣṣānā (orig., ḥaṣṣānā; rt. ḥaṣṣānā);
ḥaṣṣānā, ḥaṣṣānā (Wester.) stay for me; ḥaṣṣānā
(Prof. Justi; rt. ḥaṣṣānā)

2nd Per. Plu.—ḥaṣṣānā Y. 8, 3.

3rd Per. Sing.—ḥaṣṣānā Y. 35, 6; ḥaṣṣānā

373. Imperative Mood—Atmanepada.

Singular.

Plural.

1	ḥaṣṣānā	ḥaṣṣānā
2	ḥaṣṣānā	ḥaṣṣānā
3	ḥaṣṣānā Y. 10, 20	ḥaṣṣānā

374. Other verbal forms of the same:—

2nd Per. Sing.—ḥaṣṣānā... (rt. ḥaṣṣānā); ḥaṣṣānā
ḥaṣṣānā (rt. ḥaṣṣānā to sit).

375. Potential Mood—Parasmaipada.

Singular.

Plural.

1	ḥaṣṣānā	ḥaṣṣānā
2	ḥaṣṣānā	ḥaṣṣānā
3	ḥaṣṣānā	ḥaṣṣānā

376. Other verbal forms of the same:—

2nd Per. Sing.— သုတိသ္မိသ္မိ 3rd Per. Sing.— သုတိသ္မိသ္မိသ္မိ , သုတိသ္မိသ္မိသ္မိ

377. Potential Mood—Atmanepada.

Singular.

Plural.

2 သုတိသ္မိသ္မိ သုတိသ္မိသ္မိသ္မိ 3 သုတိသ္မိသ္မိ သုတိသ္မိသ္မိသ္မိ

378. Other verbal forms of the same:—

1st Per. Plu.—Mark သုတိသ္မိသ္မိသ္မိ Y. 9, 21.3rd Per. Sing.— သုတိသ္မိသ္မိ , သုတိသ္မိသ္မိ ; သုတိသ္မိ
 သုတိ (rt. သုတိ)3rd Per. Plu.— သုတိသ္မိသ္မိသ္မိ Yt. 10, 122.

379. Remarks on some Irregular Roots of the Fourth Class.

Roots သုတိ (to know) and သုတိ (to fight) lengthen their vowel; e. g., သုတိသ္မိသ္မိ , သုတိသ္မိသ္မိ ; သုတိသ္မိ , သုတိသ္မိ , သုတိသ္မိသ္မိ .—Comp. Sans. माद्यति ; rt. मद् to be intoxicated; क्राद्यति ; rt. क्रम् to go.

Rt. သုတိ (to wash, to perform the ceremony of bathing) shortens its vowel; e. g., သုတိသ္မိသ္မိ , သုတိသ္မိသ္မိ ... သုတိ , သုတိသ္မိသ္မိ , &c.

Rt. သုတိ (to perish, to be lost) substitutes သု for သု in the imperat. 2 sing. Parasmai; e. g., သုတိသ္မိ , သုတိသ္မိ , သုတိသ္မိ .

Rt. သုတိ (to grow) drops its သု in all forms,

except သုတိသ္မိသ္မိ and သုတိသ္မိ ; e. g., သုတိသ္မိသ္မိ , သုတိသ္မိ (orig., သုတိသ္မိ), &c.

Rt. သုတိ (to weave) drops its သု in the strong forms; e. g., သုတိသ္မိ , သုတိသ္မိ , သုတိသ္မိ , သုတိသ္မိ .

Rt. သုတိ (to cut, to wound) mostly drops its final vowel; e. g., သုတိသ္မိ , သုတိသ္မိ imperf. subjunc. 3 sing. Parasmai; သုတိသ္မိ (Wester.) imperat. 2 plu. Atmanep. Comp. Sans. दृष्टि (rt. दृष्टि to sharpen; special base दृष्ट). In Sanskrit roots ending in औ drop their औ before the characteristic mark of the class.

Rt. သုတိ (to die) gūnates its vowel; e. g., သုတိသ္မိ , သုတိသ္မိ , သုတိသ္မိ , သုတိသ္မိ .

Roots သုတိ (to look for), သုတိ (to prepare) and သုတိ (to adhere, to mingle) gūnate their radical vowel in သုတိ ; သုတိသ္မိ , သုတိသ္မိ and သုတိသ္မိ .—Comp. Sans. मिष्ट (to be unctuous) 4th cl., special base मिष्ट .

Paradigms of the Fifth Conjugation.

Root သုတိ to do—Fifth Class.

Special strong base သုတိ ; Special weak base သုတိ

380. Present Tense—Parasmaipada.

Singular.

Plural.

1 သုတိသ္မိ သုတိသ္မိသ္မိ 2 သုတိသ္မိ Geld. Y. 10, 13 သုတိသ္မိ 3 သုတိသ္မိ သုတိသ္မိသ္မိ

381. Other verbal forms of the same:—

1st Per. Sing.— သုတိသ္မိ (rt. သုတိ)

* Mark the weakening of the special base.

3rd Por. Sing.— וְנִשְׁמַע (rt. נ-ש-מ); וְנִשְׁמַע (rt. נ-ש-מ); וְנִשְׁמַע... (rt. נ-ש-מ); וְנִשְׁמַע (rt. נ-ש-מ); וְנִשְׁמַע (rt. נ-ש-מ).—Mark
וְנִשְׁמַע (rt. נ-ש-מ) Geld. (Yt. 14, 41).

3rd Per. Plu.—*וְהָיָה כִּי יִשְׁכַּח אֶת-הָאֱלֹהִים*—Mark
 וְהָיָה כִּי יִשְׁכַּח אֶת-הָאֱלֹהִים (ri. מ. ל. 13, 26); Gold. Yt. 13, 26.

382. Present Tense—Atmanepada.

	<i>Singular.</i>	<i>Plural.</i>
1	* וְאֶלְיוּנִיטָא	וְאֶלְיוּנִיטָא
2	וְאֶלְיוּנִיטָא	
3	וְאֶלְיוּנִיטָא	וְאֶלְיוּנִיטָא

383. Other verbal forms of the same :—

3rd Per. Sing.—*ḥayyān*

3rd Per. Plu.—ጥጥሩን, ጥጥሩን, ጥጥሩን
 Vester., ጥጥሩን Geld. (ri. ስፍራ to come, to full to).

384. Present Subjunctive—Parasmaipada.

2nd Per. Sing.—וְנִשְׁכַּח וְנִשְׁכַּח, וְנִשְׁכַּח וְנִשְׁכַּח

385. Imperfect Tense—Parasmaipada.

	<i>Singular.</i>	<i>Plural.</i>
1	ᲑᲗ᲏Თ	ᲑᲗ᲏Თ᲏Თ
2	+ ᲑᲗ᲏Თ᲏Თ	ᲑᲗ᲏Თ᲏Თ᲏Თ

* " is euphonicly inserted as in *לוינת*

† Also, 𐎶𐎠𐎥𐎶 Y. 9, 15. Mark the insertion of ω to the strengthened form of the special base.

<i>Singular.</i>		<i>Plural.</i>
ဗုဒ္ဓါ၏		Wester * ဗုဒ္ဓါ၏
		ဗုဒ္ဓါ၏

386. Other verbal forms of the same:—

2nd Per. Plu.—ḥāḥāḥā Gāth. (rt. ḥā to beguile).

3rd Per. Sing.—ပုၤမၢ်ဃၢ်...မၢ်ဃၢ်, ပုၤမၢ်ဃၢ် (တၢ်မၢ်ဃၢ်);
ပုၤမၢ်ဃၢ်, ပုၤမၢ်ဃၢ်...မၢ်ဃၢ်

387. Imperfect Tense—Atmanepada.

	<i>Singular.</i>	<i>Plural.</i>
1	† 𐎧𐎡𐎴𐎠𐎢𐎺	𐎧𐎡𐎴𐎠𐎢𐎺𐎠
2	𐎧𐎡𐎴𐎠𐎢𐎺𐎠	𐎧𐎡𐎴𐎠𐎢𐎺𐎠𐎢𐎺
3	† 𐎧𐎡𐎴𐎠𐎢𐎺𐎠𐎢𐎺	𐎧𐎡𐎴𐎠𐎢𐎺𐎠𐎢𐎺𐎠

388. Imperfect Subjunctive-Parasmaipada.

3rd Per. Sing.—ယူဆ၊ ယူဆ၊ ယူဆ။

3rd Per. Plu.—{xuu}(e)3

389. Imperative Mood—Parasmaipada.

	<i>Singular.</i>	<i>Plural.</i>
1	ዓለገላገላ	ዓለገላገላ
2	ዓለገላገላ } (Vend. 2, 25) ዓለገላገላ }	ዓለገላገላ
3	ዓለገላገላ	ዓለገላገላ

* Mark the strengthening of the special base in the weak termination; see Y. 30, 9; Yt. 10, 51.

† Compare Sans. असृज्य (rt. सृ to squeeze out).

† Similarly, $\text{—}\bar{\alpha}\beta\gamma$ Y. 9, 3. 1. 7. 9.

390. Other verbal forms of the same:—

2nd Per. Sing—သောတေသနာ Y. G. 28.

2nd Per. Plu.—*உருகியது* Gold Yr. 13, 34.

391. Imperative Mood—Atmanepada.

Singular. *Plural.*

1 1413 1413

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3. 6. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845

392. Potential Mood—Parasmaipada.

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| <i>Singular.</i> | <i>Plural.</i> |
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1 ۱۴۱۳: ۱۳۶۵

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[illegible]

393. Other verbal forms of the same :—

2nd Per. Sing.—*تدركون*, *تدركون*

3rd Per. Sing.—(לֹא) אֵינוּ (לֹא) יֵשׁ, אֵינוּ יֵשׁ

394. Potential Mood—Atmanepada.

| | |
|------------------|----------------|
| <i>Singular.</i> | <i>Plural.</i> |
|------------------|----------------|

1 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700

[illegible]

8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

* In the Gāthā dialect, the verbal terminations are occasionally added directly to the root. Mark 𐎧𐎡𐎴𐎠𐎥𐎴 Y. 9, 2 (rt. 𐎧𐎡𐎴 Sans. η to express the Hom. juice).

395. Remarks on some Irregular Roots of the Fifth Class.

Roots שָׁלַח (to give, to deliver) and שָׁמַע (to hear) insert ו and י respectively after ש in some of their forms; e. g.,

וְשִׁלַּחְתָּ, וְשָׁמַעְתָּ, וְשִׁלַּחְתָּ, וְשָׁמַעְתָּ,

וְשִׁלַּחְתָּ, וְשָׁמַעְתָּ.

Rt. **შენ** (to hear) changes its special base in
 imperat. 3 sing. Parasmai.; **აჲსენ**, **აჲსენ** imperat.
 2 plu. Parasmai.

Re. ḥ^{h} (to do, to make) adds — in some of its forms, after
 gunating ḥ^{h} of the special base; e. g., $\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$ pres. sub-
 junc. 2 sing. Parasmai.; $\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$ imperf. subjunc. 3 sing. Parasa-
 mai.; $\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$ plu.; $\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$ imperat. 2 sing. Parasmai.

Rt. רָא (to express the Hom juice, to prepare) inserts $\text{וּ$ in וּרְאָהִי imperat. 2 sing. Atmade.

In some instances of weak forms, the final *y* of the apical base becomes lengthened; e.g., *ḥayyān*, *ḥayyān*, *ḥayyān*, *ḥayyān*...*ḥayyān*

Paradigms of the Sixth Conjugation.

Root *ask* to ask—Sixth Class.

Unchangeable special base نغیر تبدیلی پذیر خاص اساس

396. Present Tense—Parasmaipada.

| <i>Singular.</i> | <i>Dual.</i> | <i>Plural.</i> |
|------------------|--------------|----------------|
|------------------|--------------|----------------|

1. $\left. \begin{array}{l} \text{Y. 41, 1} \\ \text{Y. 41, 1} \end{array} \right\}$

| Singular. | Dual. | Plural. |
|--------------------|------------------|------------------|
| 2 ආපාදාමි | | ආපාදාමි |
| 3 ආපාදාමි | ආපාදාමි | ආපාදාමි |

397. Other verbal forms of the same:—

1st Per. Sing.— ආපාදාමි Wester. Yt. 5, 50.1st Per. Plu.— ආපාදාමාමි (rt. ආපාදාමාමි to wither); ආපාදාමාමි Geld., Y. 10, 15 (rt. ආපාදාමාමි to let flow).2nd Per. Plu.— ආපාදාමාමි you learn; ආපාදාමාමි you wish; ආපාදාමාමි Geld. (Y. 32, 4).

3rd Per. Sing.— ආපාදාමාමි , ආපාදාමාමි , ආපාදාමාමි , ආපාදාමාමි , ආපාදාමාමි , ආපාදාමාමි , ආපාදාමාමි (but ආපාදාමාමි Vend. 9, 2); ආපාදාමාමි , ආපාදාමාමි , ආපාදාමාමි , ආපාදාමාමි Geld. (also, ආපාදාමාමි ; orig., ආපාදාමාමි + ආපාදාමාමි); ආපාදාමාමි ... ආපාදාමාමි he flees from. (rt. ආපාදාමාමි to go).

3rd Per. Du.— ආපාදාමාමි (Y. 57, 2).

3rd Per. Plu.— ආපාදාමාමි , ආපාදාමාමි , ආපාදාමාමි , ආපාදාමාමි , ආපාදාමාමි , ආපාදාමාමි ; also, ආපාදාමාමි (they find); ආපාදාමාමි , ආපාදාමාමි , ආපාදාමාමි , ආපාදාමාමි , ආපාදාමාමි (rt. ආපාදාමාමි).

398. Present Tense—Atmanepada.

| | |
|----------------------|--------------------|
| 1 ආපාදාමි | ආපාදාමාමි |
| 2 ආපාදාමාමි | |
| 3 ආපාදාමාමි | ආපාදාමාමි |

399. Other verbal forms of the same:—

1st Per. Sing.— ආපාදාමි , ආපාදාමාමි , ආපාදාමාමි , ආපාදාමාමි ; also, ආපාදාමාමි Y. 46, 2. I cry (to Thee).1st Per. Plu.— ආපාදාමාමි , ආපාදාමාමි , ආපාදාමාමි [ආපාදාමාමි]2nd Per. Plu.— ආපාදාමාමි (Y. 53, 6) ye slay; rt. ආපාදාමාමි ,3rd Per. Sing.— ආපාදාමාමි , ආපාදාමාමි ... ආපාදාමාමි , ආපාදාමාමි 3rd Per. Du.— ආපාදාමාමි Vend. 8, 10.3rd Per. Plu.— ආපාදාමාමි , ආපාදාමාමි , ආපාදාමාමි , ආපාදාමාමි , ආපාදාමාමි , ආපාදාමාමි , ආපාදාමාමි

400. Present Subjunctive—Parasmaipada.

1st Per. Plu.— ආපාදාමාමි Y. 31, 2 (rt. ආපාදාමාමි to live).2nd Per. Sing.— ආපාදාමාමි , ආපාදාමාමි , ආපාදාමාමි (the penultimate ආ being dropped; orig., ආපාදාමාමි).3rd Per. Sing.— ආපාදාමාමි 3rd Per. Plu.— ආපාදාමාමි , ආපාදාමාමි , ආපාදාමාමි

401. Present Subjunctive—Atmanepada.

1st Per. Sing.— ආපාදාමාමි , ආපාදාමාමි , ආපාදාමාමි 2nd Per. Sing.— ආපාදාමාමි 3rd Per. Sing.— ආපාදාමාමි 3rd Per. Plu.— ආපාදාමාමි , ආපාදාමාමි , ආපාදාමාමි

402. Imperfect Tense—Parasmaipada.

| Singular. | Dual. | Plural. |
|----------------------|--------------------|--------------------|
| 1 ආපාදාමාමි | ආපාදාමාමි | ආපාදාමාමි |

| | Singular. | Dual. | Plural. |
|---|-----------|-------|-----------|
| 2 | နိသရိဗ္ဗ | | သရမသရိဗ္ဗ |
| 3 | ဗုသရိဗ္ဗ | | နိသရိဗ္ဗ |

403. Other verbal forms of the same:—

1st Per. Sing.—နိသရိဗ္ဗတံ၊ နိသရိဗ္ဗတံ။—Mark သရမ
နိသရိဗ္ဗ Wester., နိသရိဗ္ဗ Geld. Y. 43, 9 (rt. သရိဗ္ဗ).

1st Per. Du.—သရမသရိဗ္ဗ Yt. 15, 40 (rt. သရိဗ္ဗ to live).

2nd Per. Sing.—နိသရိဗ္ဗတံ

3rd Per. Sing.—ဗုသရိဗ္ဗတံ၊ ဗုသရိဗ္ဗ, ဗုသရိဗ္ဗ, ဗုသရိဗ္ဗ,
ဗုသရိဗ္ဗ, ဗုသရိဗ္ဗ, ဗုသရိဗ္ဗ (ဗုသရိဗ္ဗ Geld.), ဗုသရိဗ္ဗ, ဗုသရိဗ္ဗ-သရမ
(rt. ဗုသရိဗ္ဗ to sit). Mark ဗုသရိဗ္ဗ (Vend. 18, 30) with
the augment သ (see para. 296).

3rd Per. Plu.—နိသရိဗ္ဗ, နိသရိဗ္ဗ, နိသရိဗ္ဗ (they wept); နိသရိဗ္ဗ,
နိသရိဗ္ဗ, နိသရိဗ္ဗ.

404. Imperfect Tense—Atmanepada.

| | Singular. | Plural. |
|---|-----------|-----------|
| 1 | ကသရိဗ္ဗ | ကသရိဗ္ဗ |
| 2 | သကသရိဗ္ဗ | သကသရိဗ္ဗ |
| 3 | သရမသရိဗ္ဗ | သရမသရိဗ္ဗ |

405. Other verbal forms of the same:—

1st Per. Sing.—Mark ကသရိဗ္ဗ (Vend. 2, 2) with the
augment သ.

2nd Per. Sing.—Mark သကသရိဗ္ဗ Wester. (Vend. 2, 1) Thou
durst converse.

3rd Per. Sing.—သရမသရိဗ္ဗ, သရမသရိဗ္ဗ, သရမသရိဗ္ဗ,
သရမသရိဗ္ဗ, သရမသရိဗ္ဗ (rt. သရိဗ္ဗ to weep; the affixal သ
of the class being dropped); သရမသရိဗ္ဗ (rt. သရိဗ္ဗ)

3rd Per. Plu.—သရမသရိဗ္ဗ (they wept); သရမသရိဗ္ဗ Wester.,
သရမသရိဗ္ဗ Geld. Y. 32, 14 (rt. သရိဗ္ဗ to enter, to come).

406. Imperfect Subjunctive—Parasmaipada.

3rd Per. Sing.—ဗုသရိဗ္ဗ, ဗုသရိဗ္ဗ, ဗုသရိဗ္ဗ, ဗုသရိဗ္ဗ,
ဗုသရိဗ္ဗ Yt. 13, 129 (orig. ဗုသရိဗ္ဗ-သရမသရိဗ္ဗ); ဗုသရိဗ္ဗ, ဗုသရိဗ္ဗ

3rd Per. Plu.—ဗုသရိဗ္ဗ, ဗုသရိဗ္ဗ (rt. ဗုသရိဗ္ဗ-သရမသရိဗ္ဗ).

407. Imperative Mood—Parasmaipada.

| | Singular. | Plural. |
|---|-----------|---------|
| 1 | သရိဗ္ဗ | သရိဗ္ဗ |
| 2 | သရိဗ္ဗ | သရိဗ္ဗ |
| 3 | သရိဗ္ဗ | သရိဗ္ဗ |

408. Other verbal forms of the same:—

1st Per. Sing.—သရိဗ္ဗ I will vie (Justi and Mills).

1st Per. Plu.—သရိဗ္ဗ

2nd Per. Sing.—သရိဗ္ဗ (Y. 43, 10); သရိဗ္ဗ (rt. သရိဗ္ဗ
to rise up). သရိဗ္ဗ live thou; သရိဗ္ဗ teach thou.

2nd Per. Plu.—သရိဗ္ဗ (orig. သရိဗ္ဗ-သရိဗ္ဗ)

3rd Per. Sing.—သရိဗ္ဗ

3rd Per. Plu.—သရိဗ္ဗ, သရိဗ္ဗ Wester., သရိဗ္ဗ Geld.

409. Imperative Mood—Atmanepada.

| | Singular. | Plural. |
|---|-----------|---------|
| 1 | ကသရိဗ္ဗ | ကသရိဗ္ဗ |

Singular.

Plural.

1 မဟာသမ္ဘုရား

မေလသမ္ဘုရား

3 မေလသမ္ဘုရား

မေလသမ္ဘုရား

410. Other Verbal forms of the same:—

1st Per. Sing.—မဟာသမ္ဘုရား

2nd Per. Sing.—မဟာသမ္ဘုရား, မဟာသမ္ဘုရားမဟာသမ္ဘုရား, မဟာသမ္ဘုရား... (Wester., → being dropped; see Vend. 2, 3).—Mark မဟာသမ္ဘုရား do Thou hear

(Y. 49, 7); မဟာသမ္ဘုရား... (Y. 53, 3 (for -မဟာသမ္ဘုရား-မဟာသမ္ဘုရား, rt. မဟာသမ္ဘုရား))

2nd Per. Plu.—မဟာသမ္ဘုရား (Y. 45, 1).

411. Potential Mood—Parasmaipada.

Singular.

Dual.

Plural.

1 မဟာသမ္ဘုရား

မဟာသမ္ဘုရား

2 မဟာသမ္ဘုရား

မဟာသမ္ဘုရား

3 မဟာသမ္ဘုရား

မဟာသမ္ဘုရား

မဟာသမ္ဘုရား

412. Other verbal forms of the same:—

2nd Per. Sing.—မဟာသမ္ဘုရား, မဟာသမ္ဘုရား, မဟာသမ္ဘုရား, မဟာသမ္ဘုရား, မဟာသမ္ဘုရား

2nd Per. Plu.—မဟာသမ္ဘုရား, မဟာသမ္ဘုရား

3rd Per. Sing.—မဟာသမ္ဘုရား, မဟာသမ္ဘုရား, မဟာသမ္ဘုရား, မဟာသမ္ဘုရား

3rd Per. Plu.—မဟာသမ္ဘုရား (rt. မဟာသမ္ဘုရား), မဟာသမ္ဘုရား, မဟာသမ္ဘုရား

* See Geld. Y. 12, 5, 6. Compare Sans. मृशति (rt. मृश to strike).

413. Potential Mood—Atmanepada.

Singular.

Dual.

Plural.

1 မဟာသမ္ဘုရား

2 မဟာသမ္ဘုရား

3 မဟာသမ္ဘုရား

414. Other verbal forms of the same:—

2nd Per. Sing.—မဟာသမ္ဘုရား (Prof. Justi) Yt. 24, 12.

3rd Per. Sing.—မဟာသမ္ဘုရား, မဟာသမ္ဘုရား, မဟာသမ္ဘုရား, မဟာသမ္ဘုရား, မဟာသမ္ဘုရား

3rd Per. Du.—မဟာသမ္ဘုရား (Vend. 8, 10).

3rd Per. Plu.—မဟာသမ္ဘုရား

415. Remarks on some Irregular Roots of the Sixth Class:—

Rt. မဟာ (Sansk. मृश to sit) changes its vowel to ' ; e.g., မဟာသမ္ဘုရား, မဟာသမ္ဘုရား, မဟာသမ္ဘုရား (also, မဟာသမ္ဘုရား and မဟာသမ္ဘုရား); မဟာသမ္ဘုရား, မဟာသမ္ဘုရား, မဟာသမ္ဘုရား.—Comp. Sans. मृशति (rt. मृश to sit).

Roots မဟာ (to cut) and မဟာ (to kill, to destroy) insert a penultimate nasal; e.g., မဟာသမ္ဘုရား, မဟာသမ္ဘုရား, &c. မဟာသမ္ဘုရား, မဟာသမ္ဘုရား, &c. Comp. Sans. कृशति (rt. कृश to cut; unchangeable special base कृश).

Roots မဟာ (to hear) and မဟာ (to enter, to become) lengthen their vowels; e.g., မဟာသမ္ဘုရား imperat. 2 sing. Atmane.; မဟာသမ္ဘုရား plu.; မဟာသမ္ဘုရား imperf. 3 sing. Atmane.; မဟာသမ္ဘုရား, မဟာသမ္ဘုရား, မဟာသမ္ဘုရား, &c.

Rt. 𐬔𐬀𐬭𐬀𐬎𐬎 forms 𐬔𐬀𐬭𐬀𐬎𐬎𐬀𐬎 (Gāth. (Y. 29, 1) imperf.

2 plu. Atmane.; and, with the prefix 𐬀𐬎, 𐬀𐬎𐬔𐬀𐬭𐬀𐬎𐬎𐬀𐬎 (Vond. 9, 2) pres. 3 sing. Parasmai.

Rt. 𐬔𐬀 (𐬔𐬀 to wish), when preceded by the prefixes 𐬀𐬎𐬎𐬀 and 𐬀𐬎𐬎𐬀, drops its vowel; e.g., 𐬀𐬎𐬎𐬀𐬔𐬀𐬎𐬎𐬀𐬎 (orig., 𐬀𐬎𐬎𐬀𐬔𐬀𐬎𐬎𐬀𐬎 𐬀𐬎𐬎𐬀) imperat. 2 plu. Parasmai.; 𐬔𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎, 𐬀𐬎𐬎𐬀𐬔𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎, &c.

Seventh Conjugation.

416. The verbal forms of roots of the seventh class in the four conjugational tenses and moods are very few. The following are such as are found in the Avestaic writings:—

Roots 𐬔𐬀𐬎 to know, 𐬔𐬀𐬎 to find, 𐬎𐬀𐬎 to empty.

Special strong base 𐬔𐬀𐬎𐬎, 𐬔𐬀𐬎𐬎, 𐬎𐬀𐬎𐬎

Special weak base 𐬔𐬀𐬎𐬎, 𐬔𐬀𐬎𐬎, 𐬎𐬀𐬎𐬎

417. Present Tense—Parasmaipada.

1st Per. Sing.—𐬔𐬀𐬎𐬎𐬀𐬎 (rt. 𐬔𐬀𐬎 to attribute).

3rd Per. Sing.—𐬔𐬀𐬎𐬎𐬀𐬎 (rt. 𐬔𐬀𐬎 to know); 𐬔𐬀𐬎𐬎𐬀𐬎 (rt. 𐬔𐬀𐬎 to find, to obtain); 𐬔𐬀𐬎𐬎𐬀𐬎, 𐬔𐬀𐬎𐬎𐬀𐬎𐬀𐬎𐬎𐬀𐬎 (rt. 𐬎𐬀𐬎 to empty); see paras. 28-29.

418. Present Subjunctive—Atmanepada.

1st Per. Plu.—𐬔𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎 (rt. 𐬔𐬀𐬎, 𐬔𐬀𐬎 to know).

Paradigms of the Eighth Conjugation.

Root 𐬔𐬀, Sans. 𐬔𐬀 to draw—Eighth Class.

Special strong base 𐬔𐬀𐬎𐬎; Special weak base 𐬔𐬀𐬎𐬎

419. Present Tense—Parasmaipada.

| | Singular. | Plural. |
|---|-------------|---------|
| 1 | 𐬔𐬀𐬎𐬎𐬀𐬎 𐬔𐬀𐬎𐬎 | 𐬔𐬀𐬎𐬎𐬀𐬎 |
| 2 | 𐬔𐬀𐬎𐬎𐬀𐬎 | 𐬔𐬀𐬎𐬎𐬀𐬎 |
| 3 | 𐬔𐬀𐬎𐬎𐬀𐬎 | 𐬔𐬀𐬎𐬎𐬀𐬎 |

420. Other verbal forms of the same:—

3rd Per. Sing.—𐬔𐬀𐬎𐬎𐬀𐬎, 𐬔𐬀𐬎𐬎𐬀𐬎 (rt. 𐬔𐬀𐬎 to multiply).

3rd Per. Plu.—𐬔𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎 (rt. 𐬔𐬀𐬎 to promote, to increase); 𐬔𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎 (rt. 𐬔𐬀𐬎 to outrun; see para. 58).

421. Present Tense—Atmanepada.

| | Singular. | Plural. |
|---|---------------------|---------|
| 1 | 𐬔𐬀𐬎𐬎𐬀𐬎, 𐬔𐬀𐬎𐬎𐬀𐬎 𐬔𐬀𐬎𐬎 | 𐬔𐬀𐬎𐬎𐬀𐬎 |
| 2 | 𐬔𐬀𐬎𐬎𐬀𐬎 | |
| 3 | 𐬔𐬀𐬎𐬎𐬀𐬎 | 𐬔𐬀𐬎𐬎𐬀𐬎 |

422. Present Subjunctive—Parasmaipada.

1st Per. Sing.—𐬔𐬀𐬎𐬎𐬀𐬎...𐬔𐬀𐬎𐬎 (Y. 19, 7.) I will draw (his soul) off...—(the personal termination is dropped).

423. Imperfect Tense—Parasmaipada.

| | Singular. | Plural. |
|---|-------------|---------|
| 1 | 𐬔𐬀𐬎𐬎𐬀𐬎 | 𐬔𐬀𐬎𐬎𐬀𐬎 |
| 2 | 𐬔𐬀𐬎𐬎𐬀𐬎 𐬔𐬀𐬎𐬎 | 𐬔𐬀𐬎𐬎𐬀𐬎 |
| 3 | 𐬔𐬀𐬎𐬎𐬀𐬎 | 𐬔𐬀𐬎𐬎𐬀𐬎 |

* 𐬔𐬀 is euphonically inserted.—Compare. 𐬔𐬀𐬎𐬎𐬀𐬎; see para. 58.

424. Imperfect Tense—Atmanepada.

| | Singular. | Plural. |
|---|-----------|----------|
| 1 | ଅମାୟାମି | ଅମାୟାମ |
| 2 | ଅମାୟାସ | ଅମାୟାନ୍ |
| 3 | ଅମାୟାତ | ଅମାୟାନ୍ତ |

425. Imperative Mood—Parasmaipada.

| | Singular. | Plural. |
|---|-----------|----------|
| 1 | ଅମାୟାମ | ଅମାୟାମ |
| 2 | ଅମାୟାସ | ଅମାୟାନ୍ |
| 3 | ଅମାୟାତ | ଅମାୟାନ୍ତ |

426. Imperative Mood—Atmanepada.

| | Singular. | Plural. |
|---|-----------|----------|
| 1 | ଅମାୟାମ | ଅମାୟାମ |
| 2 | ଅମାୟାସ | ଅମାୟାନ୍ |
| 3 | ଅମାୟାତ | ଅମାୟାନ୍ତ |

427. Potential Mood—Parasmaipada.

| | Singular. | Plural. |
|---|-----------|----------|
| 1 | ଅମାୟାମି | ଅମାୟାମ |
| 2 | ଅମାୟାସ | ଅମାୟାନ୍ |
| 3 | ଅମାୟାତ | ଅମାୟାନ୍ତ |

428. Potential Mood—Atmanepada.

| | Singular. | Plural. |
|---|-----------|----------|
| 1 | ଅମାୟାମି | ଅମାୟାମ |
| 2 | ଅମାୟାସ | ଅମାୟାନ୍ |
| 3 | ଅମାୟାତ | ଅମାୟାନ୍ତ |

* Similarly, ଅମାୟାମି Vend. 18, 70 (rt. ମାୟାମି to slay).
† See ଅମାୟାମି-ଅମାୟାମ Y. 19, 7.

Paradigms of the Ninth Conjugation.
Rt. ଭାବି to bless, to love—Ninth Class.

Unchangeable special base ଭାବ

429. Present Tense—Parasmaipada.

| | Singular. | Plural. |
|---|-----------|---------------------|
| 1 | ଭାବି | ଭାବନ୍ତି (Yt. 12, 3) |
| 2 | ଭାବ | ଭାବନ୍ତି |
| 3 | ଭାବ | ଭାବନ୍ତି |

430. Other verbal forms of the same:—

1st Per. Sing.—ଭାବି Vend. 18, 31 (rt. ଭାବ, Sans. भुव to bear offspring).

1st Per. Plu.—ଭାବନ୍ତି Geld., ଭାବନ୍ତି Wester. (Y. 39, 4)—substituting ଭାବ for ଭାବ—the characteristic mark of the

2nd Per. Sing.—ଭାବ Vend. 18, 30. [class.

3rd Per. Sing.—ଭାବ, ଭାବ, ଭାବ Y. 10, 13; ଭାବ Wester., ଭାବ Geld. Yt. 10, 143; ଭାବ Wester., -ଭାବ Geld. Yt. 10, 68.

3rd Per. Plu.—ଭାବ (Justi); rt. ଭାବ to [shave off.

431. Present Tense—Atmanepada.

| | Singular. | Plural. |
|---|-----------|---------|
| 1 | ଭାବି | ଭାବନ୍ତି |
| 2 | ଭାବ | ଭାବନ୍ତି |
| 3 | ଭାବ | ଭାବନ୍ତି |

* Similarly, ଭାବି, ଭାବ; ଭାବ-ଭାବ I fight against.

432. Present Subjunctive—Atmanepada.

1st Per. Sing.—**ṣaṣaṣa** Y. 49, 12.

3rd Per. Sing.—**ṣaṣaṣa** Wester. (Vend. 9, 47) instead of the 1st Per. Sing.

3rd Per. Plu.—**ṣaṣaṣaṣaṣa** (rt. **ṣaṣa** to cover).

433. Imperfect Tense—Parasmaipada.

| Singular. | Plural. |
|-----------------|-----------------|
| 1 ṣaṣaṣa | ṣaṣaṣaṣa |
| 2 ṣaṣaṣa | ṣaṣaṣaṣa |
| 3 ṣaṣaṣa | ṣaṣaṣaṣa |

434. Other verbal forms of the same:—

1st Per. Sing.—**ṣaṣaṣa** Vend. 22, 1 (rt. **ṣaṣa** to make).

2nd Per. Sing.—**ṣaṣaṣa** (Y. 46, 14); **ṣaṣaṣa** (Y. 44, 6) Justi.

435. Imperfect Tense—Atmanepada.

| Singular. | Plural. |
|--------------------|-------------------|
| 2 ṣaṣaṣaṣa | ṣaṣaṣaṣaṣa |
| 3 *ṣaṣaṣaṣa | ṣaṣaṣaṣaṣa |

436. Imperfect Subjunctive—Parasmaipada.

3rd Per. Sing.—**ṣaṣaṣaṣa**, **ṣaṣaṣaṣa**, **ṣaṣaṣaṣa** Geld. Y. 10, 5.

3rd Per. Plu.—**ṣaṣaṣaṣaṣaṣa** (rt. **ṣaṣaṣaṣa** to lift up).

437. Imperfect Subjunctive—Atmanepada.

3rd Per. Sing.—**ṣaṣaṣaṣa** Y. 30, 6 (rt. **ṣaṣa** to choose).

• Similarly, **ṣaṣaṣaṣaṣaṣa**, **ṣaṣaṣaṣaṣaṣa** (rt. **ṣaṣaṣaṣa** to confess oneself) —the radical vowel is dropped.

438. Imperative Mood—Parasmaipada.

| Singular. | Plural. |
|-----------------|-----------------|
| 1 ṣaṣaṣa | ṣaṣaṣaṣa |
| 2 ṣaṣaṣa | ṣaṣaṣaṣa |
| 3 ṣaṣaṣa | ṣaṣaṣaṣa |

439. Other verbal forms of the same:—

2nd Per. Sing.—**ṣaṣaṣa** Y. 28, 11 (rt. **ṣaṣa** to fill up).

3rd Per. Sing.—**ṣaṣaṣaṣa** Y. 10, 1; also, **ṣaṣaṣaṣaṣa** Y. 10, 1 (rt. **ṣaṣa** to dwell).

3rd Per. Plu.—**ṣaṣaṣaṣaṣaṣa** Yt. 13, 157.

440. Imperative Mood—Atmanepada.

| Singular. | Plural. |
|---------------------|---------------------|
| 1 ṣaṣaṣaṣa | ṣaṣaṣaṣaṣaṣa |
| 2 ṣaṣaṣaṣaṣa | ṣaṣaṣaṣaṣaṣa |
| 3 ṣaṣaṣaṣaṣa | ṣaṣaṣaṣaṣaṣa |

441. Other verbal forms of the same:—

1st Per. Sing.—**ṣaṣaṣaṣa** (rt. **ṣaṣa** to fight).

2nd Per. Sing.—**ṣaṣaṣaṣaṣaṣa** (rt. **ṣaṣaṣaṣa** to shave off).

442. Potential Mood—Parasmaipada.

| Singular. | Plural. |
|-------------------|-------------------|
| 1 ṣaṣaṣaṣa | ṣaṣaṣaṣaṣa |
| 2 ṣaṣaṣaṣa | ṣaṣaṣaṣaṣa |
| 3 ṣaṣaṣaṣa | ṣaṣaṣaṣaṣa |

443. Other verbal forms of the same:—

1st Per. Plu.—**ṣaṁśṛjāmi** Y. 28, 9. Observe the insertion of **ṣ** before the characteristic mark of the class; rt. **śṛj** to anger, to provoke. (The same might be taken as a denominative verb.)
3rd Per. Sing.—**śṛjati** (Justi); rt. **śṛj** to select.
3rd Per. Plu.—**śṛjanti** Yt. 8, 58.

444. Potential Mood—Atmanepada.

| Singular. | Plural. |
|-----------------|----------------|
| 1 śṛjāmi | śṛjāmaḥ |
| 2 śṛjāsi | śṛjāthā |
| 3 śṛjāt | śṛjānt |

Other forms of 3rd Per. Sing.—**śṛjāyati**, **śṛjāyati** (orig., **śṛj + ā + yati**)

445. Paradigms of the Tenth Conjugation.

It should be borne in mind that the verbal forms of roots of the tenth class are equally applicable to causals derived from the same roots. In Sanskrit the conjugation of the causal agrees almost entirely with the conjugation of the roots of the tenth class; e. g., rt. **ṣṭu** (10th cl.) to steal; **ṣṭuyati** he steals (pres. 3 sing. Parasmai.); **ṣṭuyati** he causes to steal (pres. 3 sing. caus. Parasmai.). Moreover, the verbal forms in the four conjugational tenses and moods given directly below the paradigms are not all of the tenth class, many of them being causals; e. g., **śṛjāmi** caus. (rt. **śṛj** 5th cl.); **śṛjāmi** caus. (rt. **śṛj** 6th cl.); **śṛjāmi** caus. (rt. **śṛj** 1st cl.), &c.

Root **śṛj** (Sans. **च्छिद्, छिद्**) to cut, to break asunder—Tenth Class.
Unchangeable special base **śṛj-**

446. Present Tense—Parasmaipada.

| Singular. | Plural. |
|-----------------|----------------|
| 1 śṛjāmi | śṛjāmaḥ |
| 2 śṛjāsi | śṛjāthā |
| 3 śṛjāt | śṛjānt |

447. Other verbal forms of the same:—

1st Per. Sing.—**śṛjāmi** Yt. 5, 63.
[rt. **śṛj** to attain): **śṛjāmi**, **śṛjāmi** Wester.—
an abridged form of **śṛjāmi** (rt. **śṛj** to disappear).
1st Per. Plu. **śṛjāmaḥ**, **śṛjāmaḥ**
Y. 41, 1; **śṛjāmaḥ** Y. 35, 7.
2nd Per. Sing.—**śṛjāsi**, **śṛjāsi**
2nd Per. Plu.—**śṛjāthā** (Yt. 13, 38).
3rd Per. Sing.—**śṛjāt** (Geld.) Yt. 10, 18, 28;
śṛjāt, **śṛjāt**, **śṛjāt**...
śṛjāt, **śṛjāt** (rt. **śṛj**). **śṛjāt** he causes (me)
to ponder (rt. **śṛj**); **śṛjāt** he orders or fixes (caus. of
śṛj); **śṛjāt** he frightens; caus. of **śṛj**;
śṛjāt (caus. of **śṛj**); **śṛjāt** (Wester.),
śṛjāt (Geld.) Yt. 8, 9 he makes (them) flow
(caus.) **śṛjāt**; Y. 43, 6 (rt. **śṛj**); **śṛjāt**
3rd Per. Du.—**śṛjātau** Y. 10, 3 (rt. **śṛj** to grow).
3rd Per. Plu.—**śṛjānt** (Geld.); **śṛjānt**,

[illegible]

448. Present Tense—Atmanepada.

| | <i>Singular.</i> | <i>Plural.</i> |
|---|---------------------|------------------------|
| 1 | ענין א' א' א' | ענין א' א' א' א' א' |
| 2 | ענין א' א' א' א' | |
| 3 | ענין א' א' א' א' א' | ענין א' א' א' א' א' א' |

449. Other verbal forms of the same:—

1st Per. Plu.—*ἔχοντες, ἔχοντες*

2nd Per. Sing.—**ܡܬܚܝܬܐ** (Prof. Justi) Yt. 4, 10.

3rd Per. Sing.—*לֹאֵלֶּכְתִּי וְלֹאֵלֶּכְתָּ* Vend. 18, 46.

3rd Per. Plu.—*הוֹלֵךְ הַמַּלְאָכִים* they come flying (rt. *הָלַךְ*); *הוֹלֵךְ הַמַּלְאָכִים*; *הוֹלֵךְ הַמַּלְאָכִים* (rt. *הָלַךְ* to wound); *הוֹלֵךְ הַמַּלְאָכִים* Geld. Yt. 13, 30.

450. Present Subjunctive—Parasmaipada.

2nd Per. Sing.—*לֹאֲנִי*

Ord. Per. Sing.—*ḥayyānā, ḥayyānā* (caus.) Yt. 10, 86,
(when) will he turn (us); rt. *ḥayyānā* to go.

3rd Per. Plu.—ဝိဇ္ဇာမာဏဗုဒ္ဓ, ဝိဇ္ဇာမာဏဗုဒ္ဓ

451. Present Subjunctive—Atmanepada.

2nd Per. Sing.—*ḥm* (caus.) Y. 71, 16.

3rd Per. Plu.—*ሥባዳናጋ* (*Syn. ሥባዳ*, *ሥባዳ*)
ሥባዳናጋ, *ሥባዳናጋ* (*st. ሥባዳ*, *Lat. Med-eri*).

452. Imperfect Tense—Parasmaipada.

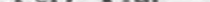
Singular.

l'aural.

| | | |
|---|-------------|-------------|
| 1 | მწიგნობრობა | მწიგნობრობა |
| 2 | მწიგნობრობა | მწიგნობრობა |
| 3 | მწიგნობრობა | მწიგნობრობა |

453. Other verbal forms of the same:—

1st Per. Sing.— $\text{എന്നുവന്നുവെച്ചു, എന്നുവെച്ചു}$

. 1st Per. Plu.— (Wester.) Yt. 24, 32.

3rd Per: Sing.—*ḥanaḥanaḥ*

3rd Per. Sing.—ယူဏ္ဍဇေယျ caus. (rt. ဇေယျ) to sit down); ယူဏ္ဍဗုဒ္ဓ, ယူဏ္ဍဘုဒ္ဓ (Gold.); ယူဏ္ဍဘုဒ္ဓ (with the temporal augment ယ).—Mark ယူဏ္ဍဇေယျ caus. (rt. ဇေယျ).

3rd Per. Du.—*ḡḡḡḡḡḡḡḡ* Yt. 13, 78; rt. *ḡḡḡḡḡ* Ved.
 3rd to overcome.

3rd Per. Plu—၎င်းတို့, ၎င်းတို့, ၎င်းတို့,
၎င်းတို့ (၆၆၆) they showed (the path).

454. Imperfect Tense—Atmanepada.

Singular.

Plural.

| | | |
|----|--------------------|--------------------|
| 1. | בער נאָר אַרומגעבן | בער נאָר אַרומגעבן |
| 2. | בער נאָר אַרומגעבן | בער נאָר אַרומגעבן |
| 3. | בער נאָר אַרומגעבן | בער נאָר אַרומגעבן |

455. Other Verbal forms of the same:—

3rd Per. Sing. — לֹא יִשְׁכַּח (caus.) Yt. 13. 89; לֹא יִשְׁכַּח

Gold. Y. 44, 20 (rt. 𐤊𐤍 to grow, to flourish).

3rd Per. Plu.—*သနာတေသေသေ, သနာတေသေသေ* Vend.

7, 38; *သနာတေသေသေ*

456. Imperfect Subjunctive—Parasmaipada.

3rd Per. Sing.—*သနာတေသေ, သနာတေသေ* (he will benefit),
သနာတေသေ, သနာတေသေ, သနာတေသေ (rt. *၂၅-၉* to pull
 down. to demolish); *သနာတေသေ, သနာတေသေ, သနာတေသေ*

3rd Per. Plu.—*သနာတေသေ-သေ* Geld., *သနာတေသေ-သေ*.—
 Mark *၂၅-၉* Geld. Y. 28, 0 (orig. *၂၅-၉*).

457. Imperative Mood—Parasmaipada.

Singular.

Plural.

- | | |
|------------------|----------------|
| 1 <i>သနာတေသေ</i> | <i>သနာတေသေ</i> |
| 2 <i>သနာတေသေ</i> | <i>သနာတေသေ</i> |
| 3 <i>သနာတေသေ</i> | <i>သနာတေသေ</i> |

458. Other verbal forms of the same:—

1st Per. Sing.—*သနာတေသေ, သနာတေသေ, သနာတေသေ*

1st Per. Plu.—*သနာတေသေ-သေ* Y. 28, 6; *သနာတေသေ-သေ* Gr.
 10, 34; *သနာတေသေ-သေ, သနာတေသေ-သေ*

2nd Per. Sing.—*သနာတေသေ, သနာတေသေ, သနာတေသေ*
သနာတေသေ, သနာတေသေ Geld., *သနာတေသေ*

2nd Per. Plu.—*သနာတေသေ-သေ* Prof. Justi (Yt. 13, 147);
သနာတေသေ-သေ, သနာတေသေ-သေ

3rd Per. Sing.—*သနာတေသေ, သနာတေသေ* 1st (him)
 inculcate (it) Y. 35, 6 (rt. *၂၅-၉*); *သနာတေသေ-သေ*

3rd Per. Plu.—*သနာတေသေ-သေ*

459. Imperative Mood—Atmanepada.

Singular.

Plural.

- | | |
|------------------|----------------|
| 1 <i>သနာတေသေ</i> | <i>သနာတေသေ</i> |
| 2 <i>သနာတေသေ</i> | <i>သနာတေသေ</i> |
| 3 <i>သနာတေသေ</i> | <i>သနာတေသေ</i> |

460. Other verbal forms of the same:—

1st Per. Sing.—*သနာတေသေ* Geld. Yt. 9, 26 (rt. *၂၅-၉*).

2nd Per. Sing.—*သနာတေသေ, သနာတေသေ, သနာတေသေ*
သနာတေသေ, သနာတေသေ, သနာတေသေ
 Geld. (for *သနာတေသေ*) Visp. 8, 1.—Rev. Dr. Mills.

2nd Per. Plu.—*သနာတေသေ-သေ, သနာတေသေ-သေ, သနာတေသေ-သေ*
သနာတေသေ-သေ, သနာတေသေ-သေ

461. Potential Mood—Parasmaipada.

Singular.

Plural.

- | | |
|------------------|----------------|
| 1 <i>သနာတေသေ</i> | <i>သနာတေသေ</i> |
| 2 <i>သနာတေသေ</i> | <i>သနာတေသေ</i> |
| 3 <i>သနာတေသေ</i> | <i>သနာတေသေ</i> |

462. Other verbal forms of the same:—

1st Per. Plu.—*သနာတေသေ-သေ* (caus.) we can herald forth
 (Y. 49, 9); rt. *၂၅-၉* to hear.

2nd Per. Sing.—*သနာတေသေ, သနာတေသေ, သနာတေသေ*
သနာတေသေ, သနာတေသေ (rt. *၂၅-၉* to sit down).

to give, to make, to place— දාය , $\text{දාය$, $\text{දාය$

2nd cl.; $\text{දාය$, දාය 3rd cl., &c. [2nd cl.

දාය to fashion— දාය 1st cl.; දාය , දාය

දාය to discern— දාය pres. 2nd plu. Parasmai. 1st

cl.; දාය pot. 3rd sing. Parasmai., දාය pot.

3rd sing. Atmane. 9th cl.

to deceive— දාය 1st cl.; දාය (Gāth.) 5th cl.;

imperf. 3rd sing. Atmane. Comp. Sans. दृष्ट 1st cl. special base दृष्ट ; 5th cl., special base दृष्ट .

to protect— දාය , දාය 2nd cl.; දාය 4th cl.

to remember, to recite— දාය 1st cl.; දාය

(pres. partic. Parasmai. nom. plu.) 3rd cl.; දාය (pot.

3rd sing. Parasmai.) 2nd cl.

to join— දාය ; දාය (pres. 1st sing.

Parasmai.) 1st cl.; දාය 2nd cl.; දාය 4th cl.

to smite, to kill— දාය 1st cl.; දාය

දාය 8th cl.

Sans. स्तृ to strew, to spread— දාය 5th cl.;

දාය , දාය 9th cl. [5th cl.

to look into— දාය 4th cl.; දාය

to hear— දාය , දාය 2nd cl.; දාය 5th cl.

to sit— දාය , දාය 6th cl.; දාය

දාය 2nd cl., &c.

to dig— දාය , දාය 1st cl.; දාය

දාය , දාය 2nd cl.

Compare Sans. rt. यु (to join), which belongs both to the second and to the ninth class; rt. गु (to go) belongs to the first and to the fourth class.

468. The same root, when it has different significations, belongs to different classes.

E. g.

දාය , Sans. जाग्र to be awake—3rd cl.; e. g., දාය ;

දාය to sing, to praise—2nd cl.; e. g., දාය .

දාය to choose, to select—9th cl.; e. g., දාය ; දාය to

atone for, to pay the penalty for—3rd cl.; e. g., දාය .

දාය , Sans. वृक्ष to be extinct or vanished—4th cl.; e. g.,

දාය , දාය — දාය — දාය to obtain, to find—1st

cl.; e. g., දාය

දාය to fight against—9th cl.; e. g., දාය — දාය to be

fulfilled, to cross—10th cl.; e. g., දාය

දාය to carry—1st cl.; e. g., දාය , දාය , &c.— දාය

to cut, to shave off—9th cl.; e. g., දාය Wester.

දාය , දාය to find—6th cl.; e. g., දාය , දාය ,

දාය &c.— දාය to be found, to happen, 7th cl.; e. g.,

දාය — දාය

දාය to hear—5th cl.; e. g., දාය , දාය (pres.

partic. Parasmai. instr. sing.— දාය , Sans. यु, गु to pass, to go—

1st cl.; e. g., දාය — දාය pres. partic. gen. sing. Vend. 7, 27.

දාය to beget—9th cl.; e. g., දාය , දාය — දාය to express

the Hom juice, 5th cl.; e. g., දාය , දාය ...

469. A few roots are used both transitively as well as intransi-

tively. E. g., 𐬀𐬎𐬌 (trans.) to beget, to bring forth; e. g., 𐬀𐬎𐬌𐬀𐬎𐬌 , 𐬀𐬎𐬌𐬀𐬎𐬌 .— 𐬀𐬎𐬌 (intrans.) to be born (𐬀𐬎𐬌𐬀𐬎𐬌)
 𐬀𐬎𐬌 , 𐬀𐬎𐬌𐬀𐬎𐬌 , 𐬀𐬎𐬌𐬀𐬎𐬌 (trans.) to lead, to urge, to incite;
e. g., 𐬀𐬎𐬌𐬀𐬎𐬌 Wester., 𐬀𐬎𐬌𐬀𐬎𐬌 .— 𐬀𐬎𐬌 , 𐬀𐬎𐬌𐬀𐬎𐬌
(intrans.) to follow; e. g., 𐬀𐬎𐬌𐬀𐬎𐬌 , 𐬀𐬎𐬌𐬀𐬎𐬌 ... 𐬀𐬎𐬌

Non-Conjugational Tenses and Moods.

470. Having given in the preceding pages the inflected forms of primitive verbs in the four conjugational tenses and moods, we now proceed with the verbal forms of the non-conjugational tenses and moods, which are, as aforesaid, the future, the perfect, the aorist and the precativ or benedictive. The rules for the formation of these tenses and moods apply to all primitive roots.

The Future Tense.

The future tense in Avesta is formed in two ways:—

471. (1) The third persons singular, dual and plural both in the Parasmaipada and the Atmaepada are expressed by the nominative singular, dual and plural of the masculine gender of a noun ending in 𐬀𐬎𐬌 and implying agency (nomen agentis). The nominative of the singular ends in 𐬀𐬎𐬌 Sans. 𐬀𐬎𐬌 , the nominative of the dual in 𐬀𐬎𐬌𐬀𐬎𐬌 Sans. 𐬀𐬎𐬌𐬀𐬎𐬌 , and the nominative of the plural in 𐬀𐬎𐬌𐬀𐬎𐬌 Sans. 𐬀𐬎𐬌𐬀𐬎𐬌 . E. g., 𐬀𐬎𐬌𐬀𐬎𐬌 he will protect, lit. he is a protector. Similarly, 𐬀𐬎𐬌𐬀𐬎𐬌 they two will protect; 𐬀𐬎𐬌𐬀𐬎𐬌 they (implying more than two) will protect. The same rule equally holds good in Sanskrit; e. g., from rt. 𐬀𐬎𐬌 to lead, we have 𐬀𐬎𐬌 , he will lead; 𐬀𐬎𐬌𐬀𐬎𐬌 , they both will lead; 𐬀𐬎𐬌𐬀𐬎𐬌 they (implying more than two) will lead.

In the first and second persons singular, dual and plural, 𐬀𐬎𐬌 Sans. 𐬀𐬎𐬌 is compounded with the corresponding persons of the

present of the verb 𐬀𐬎𐬌 Sans. 𐬀𐬎𐬌 to be. This is called the Periphrastic Future.* E. g.

$\text{𐬀𐬎𐬌} + \text{𐬀𐬎𐬌} = \text{𐬀𐬎𐬌𐬀𐬎𐬌}$ I will protect; $\text{𐬀𐬎𐬌} + \text{𐬀𐬎𐬌} = \text{𐬀𐬎𐬌𐬀𐬎𐬌}$ we will protect; $\text{𐬀𐬎𐬌} + \text{𐬀𐬎𐬌} = \text{𐬀𐬎𐬌𐬀𐬎𐬌}$ you will protect. Similarly, in Sanskrit $\text{𐬀𐬎𐬌} + \text{𐬀𐬎𐬌} = \text{𐬀𐬎𐬌𐬀𐬎𐬌}$ I will lead; $\text{𐬀𐬎𐬌} + \text{𐬀𐬎𐬌} = \text{𐬀𐬎𐬌𐬀𐬎𐬌}$ thou wilt lead; $\text{𐬀𐬎𐬌} + \text{𐬀𐬎𐬌} = \text{𐬀𐬎𐬌𐬀𐬎𐬌}$ we will lead; $\text{𐬀𐬎𐬌} + \text{𐬀𐬎𐬌} = \text{𐬀𐬎𐬌𐬀𐬎𐬌}$ you will lead, &c.—all in the Parasmaipada. These forms are very rare in the Avesta texts. Mark the following sentence:—

𐬀𐬎𐬌𐬀𐬎𐬌 𐬀𐬎𐬌𐬀𐬎𐬌 𐬀𐬎𐬌𐬀𐬎𐬌 𐬀𐬎𐬌𐬀𐬎𐬌
 𐬀𐬎𐬌𐬀𐬎𐬌 𐬀𐬎𐬌𐬀𐬎𐬌 𐬀𐬎𐬌𐬀𐬎𐬌 𐬀𐬎𐬌𐬀𐬎𐬌
 𐬀𐬎𐬌𐬀𐬎𐬌 it will destroy Aeshma, it will destroy Naqu, ...it will destroy Pairika, &c. (Vend. 11, 12).

472. (2) The future is in many cases formed by adding 𐬀𐬎𐬌 or 𐬀𐬎𐬌 Sans. 𐬀𐬎𐬌 (changeable to 𐬀𐬎𐬌 or 𐬀𐬎𐬌 Sans. 𐬀𐬎𐬌) to the root, the vowel of which generally becomes guttural, and to the base formed in this manner, the personal terminations of the conjugational tenses and moods are attached. This is called the Simple Future. E. g.

Note.—In Sanskrit the personal terminations of the present tense only are subjoined to the base; e. g., 𐬀𐬎𐬌𐬀𐬎𐬌 , 𐬀𐬎𐬌𐬀𐬎𐬌 , 𐬀𐬎𐬌𐬀𐬎𐬌 (rt. 𐬀𐬎𐬌 to give).

473. Future Present—Parasmaipada.

1st Per. Sing.— 𐬀𐬎𐬌𐬀𐬎𐬌 (rt. 𐬀𐬎𐬌); 𐬀𐬎𐬌𐬀𐬎𐬌 (rt. 𐬀𐬎𐬌);
 𐬀𐬎𐬌𐬀𐬎𐬌 (rt. 𐬀𐬎𐬌)—all Gāthā forms; and as is occasionally the case, the personal termination 𐬀𐬎𐬌 is dropped.

In some rare instances, the intermediate 𐬀 or 𐬀 (Sansk. 𐬀) is inserted between the root and the characteristic mark of the future;

* Comp. Professor Benfey's Sans. grammar, 2nd Ed., p. 130.

e. g. သဟဿဗုဒ္ဓိဗျာဒိတ Wester., သဟဿဗုဒ္ဓိဗျာဒိတ Geld. (Y. 28, 1)
I shall propitiate (rt. သဟဿဗုဒ္ဓိဗျာဒိတ) Comp. Sans. ममियति (rt. मम):
 ममियति (rt. मम).

3rd Per. Sing.— သဟဿဗုဒ္ဓိဗျာဒိတမိ (rt. သဟဿဗုဒ္ဓိဗျာဒိတ)
 သဟဿဗုဒ္ဓိဗျာဒိတမိ he shall come (rt. သဟဿဗုဒ္ဓိဗျာဒိတ); သဟဿဗုဒ္ဓိဗျာဒိတမိ he shall
utter (rt. သဟဿဗုဒ္ဓိဗျာဒိတ); သဟဿဗုဒ္ဓိဗျာဒိတမိ (rt. သဟဿဗုဒ္ဓိဗျာဒိတ to smite)—all Gāthā
3rd Per. Plu.— သဟဿဗုဒ္ဓိဗျာဒိတမိ (rt. သဟဿဗုဒ္ဓိဗျာဒိတ) [forms.

474. Future Present—Atmanepada.

1st Per. Sing.— သဟဿဗုဒ္ဓိဗျာဒိတမိ , သဟဿဗုဒ္ဓိဗျာဒိတမိ , သဟဿဗုဒ္ဓိဗျာဒိတမိ
2nd Per. Sing.— သဟဿဗုဒ္ဓိဗျာဒိတမိ ... သ (orig., သဟဿဗုဒ္ဓိဗျာဒိတမိ);
 သဟဿဗုဒ္ဓိဗျာဒိတမိ Geld. (Y. 28, 1).
3rd Per. Sing.— သဟဿဗုဒ္ဓိဗျာဒိတမိ ; သဟဿဗုဒ္ဓိဗျာဒိတမိ ; rt.
3rd Per. Plu.— သဟဿဗုဒ္ဓိဗျာဒိတမိ (rt. သဟဿဗုဒ္ဓိဗျာဒိတမိ); သဟဿဗုဒ္ဓိဗျာဒိတမိ
(rt. သဟဿဗုဒ္ဓိဗျာဒိတမိ to squeeze, to pound).

475. Future Present Subjunc.—Parasmai.

3rd Per. Sing.— သဟဿဗုဒ္ဓိဗျာဒိတမိ (rt. သဟဿဗုဒ္ဓိဗျာဒိတမိ to perish).

476. Future Present Subjunc.—Atmane.

1st Per. Sing.— သဟဿဗုဒ္ဓိဗျာဒိတမိ သဟဿဗုဒ္ဓိဗျာဒိတမိ I shall regard Thee (rt.
 သဟဿဗုဒ္ဓိဗျာဒိတမိ); သဟဿဗုဒ္ဓိဗျာဒိတမိ I shall conciliate (rt. သဟဿဗုဒ္ဓိဗျာဒိတမိ)

2nd Per. Sing.— သဟဿဗုဒ္ဓိဗျာဒိတမိ Wester. (rt. သဟဿဗုဒ္ဓိဗျာဒိတမိ to bestow).

477. Future Imperfect—Parasmaipada.

1st Per. Plu.— သဟဿဗုဒ္ဓိဗျာဒိတမိ Y. 70, 4 (orig., သဟဿဗုဒ္ဓိဗျာဒိတမိ ; rt.
 သဟဿဗုဒ္ဓိဗျာဒိတမိ to obtain).

3rd Per. Sing.— သဟဿဗုဒ္ဓိဗျာဒိတမိ ... သ (rt. သဟဿဗုဒ္ဓိဗျာဒိတမိ to see);
 သဟဿဗုဒ္ဓိဗျာဒိတမိ (rt. သဟဿဗုဒ္ဓိဗျာဒိတမိ to lend); သဟဿဗုဒ္ဓိဗျာဒိတမိ (rt. သဟဿဗုဒ္ဓိဗျာဒိတမိ to smite).

Note.—The imperfect of the future is otherwise called the Con-
ditional Tense. In Sanskrit the augment अ is also prefixed be-
sides व्य (changeable to व्य) being added to the root; e. g., अवदत्त
(rt. वद to give).

478. Future Imperfect Subjunc.—Parasmai.

3rd Per. Sing.— သဟဿဗုဒ္ဓိဗျာဒိတမိ (rt. သဟဿဗုဒ္ဓိဗျာဒိတမိ); သဟဿဗုဒ္ဓိဗျာဒိတမိ (rt. သဟဿဗုဒ္ဓိဗျာဒိတမိ)

479. Future Imperative—Parasmaipada.

1st Per. Plu.— သဟဿဗုဒ္ဓိဗျာဒိတမိ Y. 61, 5; သဟဿဗုဒ္ဓိဗျာဒိတမိ
Wester., သဟဿဗုဒ္ဓိဗျာဒိတမိ Geld. Y. 44, 13 (rt. သဟဿဗုဒ္ဓိဗျာဒိတမိ
to destroy).

480. Future Imperative—Atmanepada.

1st Per. Sing.— သဟဿဗုဒ္ဓိဗျာဒိတမိ (rt. သဟဿဗုဒ္ဓိဗျာဒိတမိ); သဟဿဗုဒ္ဓိဗျာဒိတမိ
Wester., သဟဿဗုဒ္ဓိဗျာဒိတမိ Geld. (Y. 50, 4) I shall hear (rt.
 သဟဿဗုဒ္ဓိဗျာဒိတမိ); သဟဿဗုဒ္ဓိဗျာဒိတမိ I shall seize (rt. သဟဿဗုဒ္ဓိဗျာဒိတမိ).

481. In several instances, the present and the imperfect sub-
junctive, as well as the 1st and the 3rd per. of the imperative are
used in the sense of the future; e. g., သဟဿဗုဒ္ဓိဗျာဒိတမိ , သဟဿဗုဒ္ဓိဗျာဒိတမိ ,
 သဟဿဗုဒ္ဓိဗျာဒိတမိ (orig., သဟဿဗုဒ္ဓိဗျာဒိတမိ); သဟဿဗုဒ္ဓိဗျာဒိတမိ (orig., သဟဿဗုဒ္ဓိဗျာဒိတမိ);
 သဟဿဗုဒ္ဓိဗျာဒိတမိ , သဟဿဗုဒ္ဓိဗျာဒိတမိ (2nd cl.). သဟဿဗုဒ္ဓိဗျာဒိတမိ ; သဟဿဗုဒ္ဓိဗျာဒိတမိ ,
 သဟဿဗုဒ္ဓိဗျာဒိတမိ သဟဿဗုဒ္ဓိဗျာဒိတမိ , သဟဿဗုဒ္ဓိဗျာဒိတမိ , သဟဿဗုဒ္ဓိဗျာဒိတမိ
 သဟဿဗုဒ္ဓိဗျာဒိတမိ ; သဟဿဗုဒ္ဓိဗျာဒိတမိ he will benefit, သဟဿဗုဒ္ဓိဗျာဒိတမိ he will
destroy.

The Perfect.

482. The perfect, otherwise called the second preterite, has
two forms, viz., a reduplicated one and a periphrastic one.

The Reduplicated Perfect.

The reduplicated perfect is formed by suffixing the following
personal terminations to the reduplicated base. The reduplication
of the base is effected according to the rules given at p. 168 et seq.

484. Personal Terminations of the Perfect Tense—Parasmaipada.

| Singular. | Dual. | Plural. |
|--------------|-------|--|
| 1 ॐ अ | | ॐ अ |
| 2 † ॐ अ | | ॐ अ |
| 3 ॐ अ | ॐ अ | $\left\{ \begin{array}{l} ॐ अ, ॐ अ, ॐ अ; \\ ॐ (seldom) अ: \end{array} \right.$ |

485. Personal Terminations of the Perfect Tense—Atmanepada.

| | Singular. | Dual. | Plural. |
|---|-----------|----------|---------|
| 1 | म ए | | |
| 2 | म ए, म ए | | |
| 3 | म ए | म ए भाते | म ए ते |

The following are some notable instances of the reduplicated perfect as met with in the Avestaic writings:—

486. Perfect Tense—Parasmaipada.

1st. Per. Sing.— ငါ့အလုပ်များ (rt. အလုပ်); အခါအခါ (rt. အခါ); အလုပ်အလုပ်...အခါ (rt. အလုပ်); အလုပ်အလုပ်

* *Vide* Dr. Kielhorn's Sanskrit grammar, 3rd Edition, p. 113.

† Sometimes, though rarely, $\text{—}\mu\text{—}$ (see $\text{—}\mu\text{—}\mu\text{—}\mu\text{—}\mu\text{—}$ p. 239).

(orig., 𐎠𐎡𐎴𐎧𐎺𐎠 ; rt. 𐎠𐎡𐎴 to see); 𐎠𐎡𐎴𐎧𐎺𐎠 (rt. 𐎠𐎡𐎴 to grow); 𐎠𐎡𐎴𐎧𐎺𐎠 (rt. 𐎠𐎡𐎴 ; orig., 𐎠𐎡𐎴); 𐎠𐎡𐎴𐎧𐎺𐎠 (orig., 𐎠𐎡𐎴𐎧𐎺𐎠 —the final vowel is shortened; rt. 𐎠𐎡𐎴)

1st Per. Plu.—West., Geld. (rt. West.);
West. (rt. West.); West. (rt. West.);
West. (rt. West. to exert).

2nd Per. Sing. ወደው (rt. ወደ);
ወደው (orig., ወደ + ወደ—the reduplicative syllable
 is dropped; rt. ወደ to know).

2nd Per. Plu.— $\text{ḥ}^{\text{h}}\text{ṣ}\text{ṣ}$ (T. 8, 2) You have deserved (it);
rt. $\text{ḥ}^{\text{h}}\text{ṣ}$.—Mark the lengthening of the radical vowel.

3rd Per. Sing.—வருவான், வருவான (rt. வரு); வருவான் வருவான் Wester., வருவான் Geld. (rt. வரு); வருவான் (rt. வரு, Sans. कृ to love); வருவான் (rt. வருவான்); வருவான் (rt. வரு, Ved. कृ to be able); வருவான், வருவான், வருவான் (rt. வரு); வருவான் (rt. வரு); வருவான், வருவான் (rt. வரு); வருவான் (orig., வருவான்; rt. வரு); வருவான், வருவான் (rt. வரு); வருவான் (rt. வரு). Mark வருவான் (Visp. 16, 3) and வருவான் (Yt. 13, 99),—the reduplicative syllable is dropped from these two forms. Comp. Sans. वेद perf. 3rd sing. Parasmai. (rt. विद् to know).

3rd Per. Dual.— $\text{ḥ}^{\text{h}}\text{m}\text{w}\text{ḥ}^{\text{h}}\text{m}\text{w}$ (rt. $\text{ḥ}^{\text{h}}\text{w}$); - mw
 $\text{ḥ}^{\text{h}}\text{m}\text{w}$ (rt. mw)

3rd Per. Dual.— ଦେନାମା Y. 30, 3 (rt. ଦେ)

3rd Per. Plu.— ଦେନ୍ତି Y. 49, 4.

Compare Sans. $\text{अदात्, अदात्, अदात्, अदाम, अदात, \&c.}$ (rt., दा to [give]).

492. Root-Aorist—Atmanepada.

1st. Per. Sing.— ଦେଲି (rt. ଦେ)

1st Per. Plu.— ଦେନାମା (rt. ଦେ to choose).

2nd Per. Sing.— ଦେନାମା Geld. (rt. ଦେ); ଦେନାମା (rt. ଦେ to give).

3rd Per. Sing.— ଦେନାମା (rt. ଦେ); ଦେନାମା (Geld. ଦେନାମା); ଦେନାମା , ଦେନାମା (rt. ଦେ); ଦେନାମା , ଦେନାମା (rt. ଦେ); ଦେନାମା

493. In the second form of the Aorist the personal terminations are subjoined to a base formed from the root by the addition of ଦ . This is called the ଦ-ଦ -Aorist. E. g.

494. ଦ -Aorist—Parasmaipada.

1st Per. Sing.— ଦେ (originally, $\text{ଦ} + \text{ଦ}$); rt. ଦେ to be); e. g., ଦେ ଦେନାମା (see Vend. 18, 29)—a sort of a compound or periphrastic aorist. ଦେନାମା (rt. ଦେ to seize).

3rd Per. Sing.— ଦେ ; ଦେ (orig., ଦେ ; rt. ଦେ to do). Professor Justi takes it as an abridged form of Sans. अदक्षत —a reduplicated aorist.

3rd Per. Plu.— ଦେ (orig., $\text{ଦ} + \text{ଦ}$); e. g., ଦେ (Vend. 19, 23, 25)—a sort of compound or periphrastic aorist.

Compare Sans. $\text{असिचत्, असिचत्, असिचत्, असिचाम, असिचत, असिचत्}$ (rt. सिच् to pour).

495. The base of the third kind of the Aorist is formed by adding व or व् (convertible to वु or वू) to the root, the vowel of which is occasionally gunated. This is called the व -Aorist, corresponding to the Sibilant-Aorist in Sanskrit. E. g.

496. व -Aorist—Parasmaipada.

3rd Per. Sing.— द्वल्लव Geld. Y. 48, 2 (rt. द्व to smite); द्वल्लव (rt. द्व); द्वल्लव (rt. द्व to lead).—Mark the change of व to वु after व , according to para. 45.

3rd Per. Plu.— द्वल्लव Geld., द्वल्लव Wester. (rt. द्व)

Compare Sans. अनेच अनेच (rt. नेच् to lead).—Mark the change of व to व् being preceded by ने .

497. व -Aorist—Atmanepada.

1st Per. Sing.— द्वल्लव Geld., द्वल्लव Wester. (rt. द्व to think); द्वल्लव ... द्वल्लव (rt. द्व to give).

3rd Per. Sing.— द्वल्लव (orig., $\text{द्वल्लव} + \text{द्व}$; rt. द्व to think).—Observe the variation of व to व् after द्व .

498. In the fourth form of the Aorist, the root is reduplicated* before the personal terminations of the imperfect are added. In several cases the union-vowel व is inserted before the termination. The radical vowel is gunated in the strong forms, i. e., the three persons of the singular in the Parasmaipada. E. g.

499. Reduplicated Aorist—Parasmaipada.

2nd Per. Sing.— द्वल्लव (rt. द्व)

3rd Per. Sing.— द्वल्लव (rt. द्व); द्वल्लव (rt. द्व); द्वल्लव (rt. द्व).—Mark the gunating of the vowel of the reduplicative syllable in the last word.

* For the rules of reduplication, see pp. 166-173.

one is formed by reduplication, the other by reduplication and the suffix य; e. g., (1) जंगम्, (2) जंगय (rt. गम् to go).

504. Present Tense—Parasmaipada.

1st Per. Sing.—जयामि (Y. 32, 15) I will certainly destroy (rt. ज- to destroy)

1st Per. Plu.—जयामहे (Y. 58, 4) (rt. ज- to offer).

Note.—In this instance the vowel of the reduplicative syllable, and not the radical vowel, is gupted. Comp. Sans. Parasmaipada Frequentative Base जनी (rt. नी to lead), जङ्गु (rt. ज् to agitate).

3rd Per. Plu.—जयन्ते (Geld. (rt. ज- to wound); जयन्ते (rt. ज- to beget); जयन्ते (rt. ज-)

Subjunc. 3rd Per. Sing.—जयान्ति (rt. ज- to fill, to promote).

505. Present Subjunctive—Atmanepada.

3rd Per. Sing.—जयान्ति (Geld. (orig., जयान्ति, rt. ज-)

506. Imperfect Tense—Parasmaipada.

3rd Per. Sing.—जयामास (rt. ज- to drive away); जयामास (rt. ज- to smite); जयामास (rt. ज- to bewail).

Subjunc. 3rd Per. Sing.—जयामास (rt. ज- to injure, to do harm).

Subjunc. 3rd Per. Plu.—जयामासु (rt. ज- to wound).

507. Imperative Mood—Parasmaipada.

3rd Per. Sing.—जयामासु he will protect (rt. ज-; reduplic., जयामासु; जयामासु + अ)

508. Potential Mood—Parasmaipada.

1st Per. Sing.—जयामि (Yt. 8, 11 (rt. ज- to go); जयामि (rt. ज-); जयामि (Y. 8, 24 (rt. ज-))

2nd Per. Sing.—जयामि (Y. 9, 26 (rt. ज- Ved. ज- to be able, to have power).

3rd Per. Sing.—जयामि (Vend. 18, 38 (rt. ज- to tear); जयामि (Yt. 13, 13 (rt. ज- to smite).

509. Potential Mood—Atmanepada.

1st Per. Plu.—जयामि (rt. ज- Y. 28, 5).

Desiderative Verbs.

510. The desiderative verb indicates, that the agent wishes or is about to perform the action or to undergo the state expressed by the root or the derivative base.*

The base is formed by the reduplication of the root (according to the rules laid down at pp. 168-173) and by adding the syllable -य Sans. य (convertible to -य Sans. य). Sanskrit strictly follows the same rule; e. g.; बुध्य to wish to be (rt. बु- to be). In some instances, however, the intermediate इ is inserted before य; e. g., विविदिष to wish to know (from वि- to know).

511. Present Tense—Parasmaipada.

3rd Per. Plu.—जयामि (rt. ज-, Sans. जी- to live).

512. Present Tense—Atmanepada.

2nd Per. Plu.—जयामि (Geld. (Y. 48, 7) you desire to hold fast (rt. ज-).

Subjunc. 3rd Per. Sing.—जयामि (rt. ज-, Ved. ज- to be brisk, to look about for); जयामि (rt. ज- to empty); जयामि (rt. ज- to kill).

* Comp. Dr. Kielhorn's Sanskrit Grammar, 3rd Ed., p. 186.

Imperfect Tense—Atmanepada.

3rd Per. Sing.— दृष्टव्यं (rt. दृष्ट to see).

513. Imperative Mood—Atmanepada.

2nd Per. Sing.— दृष्टव्यं (rt. दृष्ट Ved. जिह्व).

Denominatives or Nominal Verbs.

514. " Verbs are formed from nominal bases by adding to them the characteristic marks of the tenses and moods and the personal terminations, or more commonly, by deriving, with the help of some suffix, a verbal base from the nominal base, and by adding the characteristic marks of the tenses and moods and the personal terminations to the derivative verbal base formed in this manner. Thus from the nominal base सभ्यत्व (an assembly) is formed सभ्यत्वोद्गाहयति (he calls for people to assemble); from the nominal base हानि (harm) is formed हानिप्रदति (he or she does harm), &c. Verbs thus derived from nominal bases are called denominatives or nominal verbs; they generally convey the notion that a person or thing behaves or is like or treats a person or thing like that which is expressed by the nominal base.* There are three classes of denominative verbs.

515. The first class comprises those which are formed from nominal bases without any special derivative suffix, by simply adding the personal terminations to the nominal base; e. g., मुखप्रदति they patronise or protect (from मुख the head); विरुद्धवति he fights against (from विरुद्ध fight); सह्यवति subjunc. (from सह्य).

Note.—The denominative may also take a causal form, in which case it rejects the final व ; e. g., सह्यवति Vend. 5, 33. 34.

* Dr. Kielhorn's Sanskrit Grammar, 3rd Ed., p. 206.

दृष्टव्यं he will parch (our meadows) with draught subjunc. (from दृष्ट draught; orig., $\text{दृष्ट} + \text{व}$, see para. 53).

सुश्रवणं (Geld.) I shall hear (from सुश्रवण obedience). The same form may be taken in the fut. imperat.

516. The second class of denominatives consists of those forms which add the suffix व to the crude base of a noun, the final vowel of which is gunated; e. g., सह्यवति (from सह्य); विरुद्धवति Wester. (from विरुद्ध birth; rt. विरुद्ध to beget).

517. The denominatives of the third class subjoin व to the nominal base, the final vowel of which is occasionally dropped; e. g., सह्यवति (from सह्य indebtedness, guilt); सह्यवति (from सह्य veneration, adoration); सह्यवति (from सह्य asking); सह्यवति (from सह्य a lord, a master); सह्यवति (from सह्य health); सह्यवति he calls for people to assemble (from सह्य an assembly); सह्यवति (from सह्य nourishment); सह्यवति (from सह्य a chariot); सह्यवति (causal, from सह्य fat); सह्यवति Y. 53, 7 (from सह्य ye bring forth (Mills); imperat. 2nd plu. सह्यवति).

518. In Sanskrit denominatives are divided into five classes, two of which strictly follow the rules of the Avesta language; e. g., कृष्णवति he acts like Krishna (from कृष्ण); तपस्यवति he undergoes penance (from तपस). The remaining three classes subjoin व or वति , व or वति , and कामवति (from काम to desire) respectively to the crude bases of nouns; e. g., सत्यापयामि I tell the truth (from सत्य);

भीरस्यामि I desire milk (from भीर); पुत्रकाम्यमि he desires a son (from पुत्र), &c.

Causal Verbs.

519. A causal form, inflected in the four conjugational tenses and moods of the three voices, may be derived from any root of the ten classes. "It conveys the notion that a person or thing causes or makes or orders another person or thing to perform the action or to undergo the state denoted by the root."* It is employed not only to give a causal sense to a verb, but also an active meaning to a neuter verb. All verbs, primitive as well as derivative, admit of this modification.

520. The causal is formed by adding का to the root, the vowel of which undergoes the same changes as a verb of the tenth class, vide p. 166; e. g., का to make known (from the primitive verb जान् to know); का to cause to sit down (from the primitive verb $\text{सिध्$ to sit down); का (from the derivative verb सहस्र ; rt. सह Sans. सह to hasten, to cross).

521. "The conjugation of the Causal agrees almost entirely with the conjugation of the roots of the tenth class; it differs from it mainly in this, that causal forms are derivative both in form and in meaning, and that they may be formed of all roots. The causal of roots of the tenth class generally does not differ from the simple verb."† E. g., का Vend. 19, 27 (intransitive); का Yt. 17, 51 (transitive or causal).

522. Sometimes, though rarely, the causal changes its radical vowel to its viddhi form and substitutes का , का or का (Sans. पय, लय) for का (Sans. अय); e. g., का

* Dr. Kielhorn's Sanskrit Grammar, 3rd Ed., p. 178.
† Dr. Kielhorn's Sanskrit Grammar, 3rd Ed., pp. 178-179.

का (rt. का to wash) Vend. 9, 15; का (Geld.) he pushes forward (rt. का to go forward) Yt. 8, 33. (Comp. का Yt. 10, 30); का he wakes up (rt. का to be awake). Vend. 18, 23. Sanskrit strictly follows the same rule; e. g., दाय (rt. दा to give); भाषय, अषय (rt. भा, अ to cook); लालय (rt. ली to dissolve).

Note.—In some instances Sanskrit substitutes नय, जय, पय or जय for अय; e. g., धूनय (rt. धू to shake); प्रीणय (rt. प्री to love); भीषय, भाषय (rt. भी to fear); वाजय (rt. वा to move).

523. In some rare instances, the causal is formed by changing or lengthening the radical vowel* without subjoining the characteristic का ; e. g., का how ye (Y. 31, 18); rt. का to fall; caus. का to cause to fall, to fell; $\text{का} + \text{का} = \text{का}$ imperat. 2nd-pla. Atmano.; का (Dr. Spiegel) Y. 12, 1, I cause (the Daēvas) to perish (rt. का to perish); from rt. का to die का killing; e. g., का see Vend. 2, 22; from rt. का to hear, का (caus. past partic.) well-proclaimed (lit.), of high renown; e. g., का see Vend. 2, 21.

* (Sansk. इ to go) forms its causal base from का गम्, viz., का गमय; e. g., का गमयति—Dr. Kielhorn.

Inchoative Verbs.

524. The base of an Inchoative verb, inflected in the four conjugational tenses and moods, is formed by adding का (sometimes, का) directly to the root. It conveys the notion that a person or thing begins to perform the action or undergo the state

* Mark the same change in the English verb to fell, lit. to cause to fall.

expressed by the root; e.g., ગર to be heated; ગરવૅ (inchoative base) to grow warm, to grow a little hot; see ગરવૅ , ગરવૅ જા . Similarly, જા to go; incho. base જાવૅ ; see જાવૅ , જાવૅ , જાવૅ , જાવૅ , &c.; ઘટે to decrease, to wane; incho. base ઘટેવૅ ; see ઘટેવૅ ; છા to wish; incho. base છાવૅ ; see છાવૅ ; કર (Y. 81, 4) pres. 1st sing. for કરવૅ ; કરવૅ pres. partic. mas. nom. sing.

Passive Voice.

Conjugational Tenses and Moods in the Passive Voice.

525. Every root in every one of the ten classes may take a passive form, which is conjugated as an Atmanepada verb of the fourth class; in other words, the passive base is formed by adding વ to the root, and by conjugating this base in the Atmanepada according to the analogy of the Atmanepada of the fourth conjugational class. Final ઈ is gunated; e.g., ગરવૅ ગરવૅ (rt. ગર). Final વ is sometimes shortened; e.g., ગરવૅ (rt. ગર), Sans. नि-ध्र to lay down).

Note.—The same rule holds good in Sanskrit; e.g., दृश्य to be seen (pass. verbal base from दृश् to see); with terminations, दृश्ये I am seen; दृश्यसे , दृश्यते , भृदयत् , दृश्यताम् , &c.

A few notable instances of these verbs in different tenses as found in the Avestaic writings are given below :—

526. Present Tense—Passive.

1st Per. Sing.— ગરવૅ Y. 33, 7, I am heard (rt. ગર)

3rd Per. Sing.— ગરવૅ (rt. ગર); ગરવૅ

* Mark the change of ઈ to ડ . Comp. Sans. क्रियते ; rt. कृ to do.

ગરવૅ ; ગરવૅ (rt. ગર to conceal); ગરવૅ , ગરવૅ (rt. ગર).

3rd Per. Plu.— ગરવૅ (rt. ગર); ગરવૅ , ગરવૅ , ગરવૅ

527. Present Subjunctive—Passive.

3rd Per. Sing.— ગરવૅ Y. 11, 6 (rt. ગર). Mark the lengthening of the radical vowel and the dropping of વ .

3rd Per. Plu.— ગરવૅ , ગરવૅ , ગરવૅ , ગરવૅ , ગરવૅ

528. Imperfect Tense—Passive.

2nd Per. Sing.— ગરવૅ (rt. ગર)

3rd Per. Sing.— ગરવૅ (rt. ગર); ગરવૅ (Y. 13, 91) it was heard round about; ગરવૅ (for ગરવૅ) it would be accepted (Darmes.).

3rd Per. Dual.— ગરવૅ Y. 9, 10 (rt. ગર)

529. Imperative Mood—Passive.

3rd Per. Sing.— ગરવૅ (Y. 48, 7) let the Wrath-demon of rapine be cast down (Mills); (rt. ગર)

530. Potential Mood—Passive.

3rd Per. Sing.— ગરવૅ Vend. 16, 2 (dry dust), should be strewn (rt. ગર).

Observation.—Rt. ગર (ગર to beget) rejects its final nasal in all forms except in ગરવૅ in which વ is dropped.

* Mark the change of ઈ to ડ . Comp. Sans. क्रियते ; rt. कृ to do.

Non-conjugational Tenses and Moods in the Passive Voice.

The Aorist.

531. The 3rd Per. Sing. of the Aorist Passive is formed by adding ३ (Sans. ३) to any root, the vowel of which is optionally changed to its guna or vridhhi equivalent; the augment ॥, which in Sanskrit is always prefixed to the root, is rarely seen in the Avesta texts; e. g. ॥ ३ ॥ ३ ॥ (rt. ३ ॥ ३ ॥); ॥ ३ ॥ ३ ॥ (rt. ३ ॥ ३ ॥); ॥ ३ ॥ ३ ॥ (Y. 32, 14) it has been said (rt. ३ ॥ ३ ॥); ॥ ३ ॥ ३ ॥ (rt. ३ ॥ ३ ॥ to inform, to know); ॥ ३ ॥ ३ ॥ (rt. ३ ॥ ३ ॥); ॥ ३ ॥ ३ ॥ (rt. ३ ॥ ३ ॥).—Mark ॥ ३ ॥ ३ ॥ Y. 51, 15, it would be given (from ॥ ३ ॥ ३ ॥ rt. ३ ॥ ३ ॥)—Professor Justi.

Comp. Sans. ॥ ३ ॥ ३ ॥ (rt. ३ ॥ ३ ॥ to censure); ॥ ३ ॥ ३ ॥ (rt. ३ ॥ ३ ॥ to serve, to honour); ॥ ३ ॥ ३ ॥ (rt. ३ ॥ ३ ॥ to strike); ॥ ३ ॥ ३ ॥ (rt. ३ ॥ ३ ॥ to cut), &c.

532. The forms of the remaining persons of the Aorist Passive are very rare. They do not as in Sanskrit differ from the same forms of the Atmanepada. E. g.

2nd Per. Plu.—॥ ३ ॥ ३ ॥ lit., you were heard; you became famous. Mark the augment ॥—a rare characteristic, though common in Sanskrit. Comp. Sans. ॥ ३ ॥ ३ ॥ (sibilant aorist) I knew (Atmane.); I was known (Passive); rt. ३ ॥ ३ ॥ to know.

The Reduplicated Perfect—Passive.

533. The Reduplicated Perfect of the Passive, in Avesta as well as in Sanskrit, is formed from the same roots and in the same manner as the Reduplicated Perfect of the Atmanepada. E. g.

1st Per. Sing.—॥ ३ ॥ ३ ॥ (rt. ३ ॥ ३ ॥); ॥ ३ ॥ ३ ॥ I have been known (rt. ३ ॥ ३ ॥)

3rd Per. Sing.—॥ ३ ॥ ३ ॥ it has been spoken (rt. ३ ॥ ३ ॥);

॥ ३ ॥ ३ ॥ (Y. 29, 4) it has been fulfilled (rt. ३ ॥ ३ ॥). Comp. Sans. ॥ ३ ॥ ३ ॥ (rt. ३ ॥ ३ ॥ to strike); ॥ ३ ॥ ३ ॥ (rt. ३ ॥ ३ ॥ to censure), &c.

The Simple Future—Passive.

534. The formation of the Simple Future of the Passive, both in Sanskrit and Avesta, does not differ from the formation of the same forms of the Atmanepada. E. g.

3rd Per. Sing.—॥ ३ ॥ ३ ॥ (Y. 29, 4) it shall be fulfilled (rt. ३ ॥ ३ ॥); ॥ ३ ॥ ३ ॥ (Y. 19, 19) it shall be spoken (rt. ३ ॥ ३ ॥). Comp. Sans. ॥ ३ ॥ ३ ॥ I shall know (Atmane.); I shall be known (Passive).

Compound Verbs.

535. Compound verbs are formed—

(1) By affixing ॥ or ॥ to roots. These optionally insert ॥ or ॥ before the personal terminations, and are generally inflected in the four conjugational tenses and moods; e. g., ॥ ३ ॥ ३ ॥ (from ॥ ३ ॥ ३ ॥ to cleanse, to purify); ॥ ३ ॥ ३ ॥ (from ॥ ३ ॥ ३ ॥ to harden); ॥ ३ ॥ ३ ॥ caus. (from ॥ ३ ॥ ३ ॥ to be lulled to sleep); ॥ ३ ॥ ३ ॥ (from ॥ ३ ॥ ३ ॥ to stamp on the ground); ॥ ३ ॥ ३ ॥ (from ॥ ३ ॥ ३ ॥ to have mercy); ॥ ३ ॥ ३ ॥ imperat. 2 plu. Atmane. (= ॥ ३ ॥ ३ ॥ + ॥ ३ ॥ ३ ॥; from ॥ ३ ॥ ३ ॥ to heed, to direct the mind to).

Mark ॥ ३ ॥ ३ ॥ Geld. (Y. 45, 1) imperat. 2 plu. Atmane. (ponder ye, heed ye).

(2) By compounding a noun or an adjective, or both, to a verbal form; e. g., ॥ ३ ॥ ३ ॥ Geld. (Y. 53, 3) act with

॥ is euphonically inserted without affecting the meaning.

good sense (orig., $\text{𐬀𐬵𐬭𐬀𐬵𐬀} + \text{𐬀𐬵𐬭𐬀𐬵𐬀} = \text{𐬀𐬵𐬭𐬀𐬵𐬀}$ + 𐬀𐬵𐬭𐬀𐬵𐬀 imperat. 2 sing. Atmane. ; act thou).

The following are some examples of compounds with verbs given by Dr. Karl F. Geldner in his newly published Avesta Texts:—

$\text{𐬀𐬵𐬭𐬀𐬵𐬀} \text{𐬀𐬵𐬭𐬀𐬵𐬀}$ mayst thou have thy perfume justly !
 𐬀𐬵𐬭𐬀𐬵𐬀 may I obtain ! (𐬀𐬵 to obtain); 𐬀𐬵𐬭𐬀𐬵𐬀 have mercy on me; 𐬀𐬵𐬭𐬀𐬵𐬀 will me; 𐬀𐬵𐬭𐬀𐬵𐬀 worship me; 𐬀𐬵𐬭𐬀𐬵𐬀 grant me; 𐬀𐬵𐬭𐬀𐬵𐬀 mayst thou hear our Yacna!
 𐬀𐬵𐬭𐬀𐬵𐬀 be thou propitiated with our Yacna!
 𐬀𐬵𐬭𐬀𐬵𐬀 come to me; 𐬀𐬵𐬭𐬀𐬵𐬀 I will come unto thee (for help and joy).

Participles.—Formation of their bases.

It should be noted that the declension of the crude forms of participles follows the analogy of that of nominal bases.

Present Participle—Parasmaipada.

536. The participle of the present Parasmaipada is formed by the addition of the suffix 𐬀𐬵𐬭𐬀𐬵𐬀 to the unchangeable special base of the present Parasmaipada; when the special base is changeable, 𐬀𐬵𐬭𐬀𐬵𐬀 is added to the special weak base. *E. g.*

Rt. 𐬀𐬵𐬭𐬀𐬵𐬀 (to carry) 1st cl.; unchangeable special base 𐬀𐬵𐬭𐬀𐬵𐬀 , pres. partic. 𐬀𐬵𐬭𐬀𐬵𐬀 . Mark 𐬀𐬵𐬭𐬀𐬵𐬀 (in 𐬀𐬵𐬭𐬀𐬵𐬀 - 𐬀𐬵𐬭𐬀𐬵𐬀 , 𐬀𐬵𐬭𐬀𐬵𐬀 - 𐬀𐬵𐬭𐬀𐬵𐬀 Y. 58, 1) pres. partic. nom. and acc. neut.; rt. 𐬀𐬵𐬭𐬀𐬵𐬀 (to follow) 1st cl.

Rt. 𐬀𐬵𐬭𐬀𐬵𐬀 (to lie down) 2nd cl.; special weak base 𐬀𐬵𐬭𐬀𐬵𐬀 ; pres. partic. 𐬀𐬵𐬭𐬀𐬵𐬀 (see 𐬀𐬵𐬭𐬀𐬵𐬀 nom. sing. mas. Y. 32, 16).

Rt. 𐬀𐬵𐬭𐬀𐬵𐬀 (to remember) 3rd cl.; special weak base, 𐬀𐬵𐬭𐬀𐬵𐬀 ; partic. 𐬀𐬵𐬭𐬀𐬵𐬀 ; similarly, 𐬀𐬵𐬭𐬀𐬵𐬀 ; rt. 𐬀𐬵𐬭𐬀𐬵𐬀 to stand; see 𐬀𐬵𐬭𐬀𐬵𐬀 nom. sing. mas. (Yt. 1, 17).

Rt. 𐬀𐬵𐬭𐬀𐬵𐬀 (to beseech) 4th cl.; unchangeable special base, 𐬀𐬵𐬭𐬀𐬵𐬀 ; partic. 𐬀𐬵𐬭𐬀𐬵𐬀 (see 𐬀𐬵𐬭𐬀𐬵𐬀 Yt. 5, 53).

Rt. 𐬀𐬵𐬭𐬀𐬵𐬀 (to select) 5th cl.; special weak base, 𐬀𐬵𐬭𐬀𐬵𐬀 ; partic. 𐬀𐬵𐬭𐬀𐬵𐬀 ; similarly, 𐬀𐬵𐬭𐬀𐬵𐬀 (rt. 10).

Rt. 𐬀𐬵𐬭𐬀𐬵𐬀 (to ask) 6th cl.; unchangeable special base, 𐬀𐬵𐬭𐬀𐬵𐬀 ; partic. 𐬀𐬵𐬭𐬀𐬵𐬀 (see 𐬀𐬵𐬭𐬀𐬵𐬀 Y. 51, 5).

Rt. 𐬀𐬵𐬭𐬀𐬵𐬀 (to find) 7th cl.; special weak base, 𐬀𐬵𐬭𐬀𐬵𐬀 ; partic. 𐬀𐬵𐬭𐬀𐬵𐬀 .

Comp. Sans. participles 𐬀𐬵𐬭𐬀𐬵𐬀 (rt. 1st cl.); 𐬀𐬵𐬭𐬀𐬵𐬀 (rt. 4th cl.); 𐬀𐬵𐬭𐬀𐬵𐬀 (rt. 6th cl.); 𐬀𐬵𐬭𐬀𐬵𐬀 (rt. 5th cl.), &c.

Derivative Forms of the Same.

537. Intensive:— 𐬀𐬵𐬭𐬀𐬵𐬀 mas. nom. plu. (rt. 𐬀𐬵𐬭𐬀𐬵𐬀 to wound); 𐬀𐬵𐬭𐬀𐬵𐬀 (Geld.) mas. acc. sing. (rt. 𐬀𐬵𐬭𐬀𐬵𐬀 to pass over); 𐬀𐬵𐬭𐬀𐬵𐬀 mas. acc. sing. (rt. 𐬀𐬵𐬭𐬀𐬵𐬀 to watch).

538. Desiderative:— 𐬀𐬵𐬭𐬀𐬵𐬀 mas. nom. sing. (from 𐬀𐬵𐬭𐬀𐬵𐬀 ; rt. 𐬀𐬵𐬭𐬀𐬵𐬀 to satisfy).

539. Denominative:— 𐬀𐬵𐬭𐬀𐬵𐬀 see Yt. 5, 130 (in 𐬀𐬵𐬭𐬀𐬵𐬀 - 𐬀𐬵𐬭𐬀𐬵𐬀 ; 𐬀𐬵𐬭𐬀𐬵𐬀 flashing, sharp); 𐬀𐬵𐬭𐬀𐬵𐬀 fem. gen. sing. (from 𐬀𐬵𐬭𐬀𐬵𐬀 sleet).

540. Causal:— 𐬀𐬵𐬭𐬀𐬵𐬀 abl. plu. (rt. 𐬀𐬵𐬭𐬀𐬵𐬀).

* See 𐬀𐬵𐬭𐬀𐬵𐬀 (pres. 3 sing. Parasmai., rt. 𐬀𐬵𐬭𐬀𐬵𐬀) Vend. 7, 78.

555. When a final sibilant is preceded by क्षि , the latter is changed to its guna equivalent and the former to क्ष ; e.g., क्षम्यमानः struck, rubbed (rt. क्षि); क्षम्यमानः sown (rt. क्षि); क्षम्यमानः asked (rt. क्षि).

556. A final unspirant guttural or palatal is changed to क्ष before the participial suffix मान ; e.g., क्षम्यमानः formed, moulded (rt. क्षम); क्षम्यमानः said (rt. क्षम); क्षम्यमानः smitten (rt. क्षम); क्षम्यमानः (rt. क्षम).

557. In several instances क्ष or क्षम is substituted for क्ष ; e.g., क्षम्यमानः lessened, wanting (rt. क्ष); क्षम्यमानः full of, filled up (rt. क्षि); क्षम्यमानः in a state causing shame (lit.), naked; rt. Sans. नक्ष्त्र क्षम्यमानः (orig., क्षम्यमानः) to be ashamed. क्षम्यमानः , क्षीण exhausted, feeble (rt. क्षम्यमानः).—Mark the change of the radical क्ष to क्षम .

क्षम्यमानः obtained (rt. क्षम्यमानः , Ved. नक्ष); क्षम्यमानः hoarded up, bound (rt. क्षम्यमानः Sans. प्रतिहन्); क्षम्यमानः respected (orig., क्षम्यमानः ; from $\text{क्षम्यमानः} + \text{मान} + \text{मान}$); क्षम्यमानः honoured, great (rt. क्षम्यमानः Sans. मह्यमानः to honour); क्षम्यमानः green-coloured (rt. क्षम्यमानः); क्षम्यमानः , पतित fallen (rt. क्षम्यमानः); क्षम्यमानः redoubled (rt. क्षम्यमानः). Sometimes, the radical क्ष is changed to क्ष ; e.g., क्षम्यमानः , मित meted, moderated (rt. क्षम्यमानः , मा to measure).

558. In several instances क्ष or क्षम is substituted for क्ष ,

* क्षम्यमानः क्षम्यमानः क्षम्यमानः क्षम्यमानः (see Vend. 22, 5).

especially after sonants and vowels; e.g., क्षम्यमानः what is bound or strung (lit.), a nerve (rt. क्षम्यमानः क्षम्यमानः to string); क्षम्यमानः what is connected (rt. क्षम्यमानः क्षम्यमानः to bind); क्षम्यमानः what is given (lit.), a gift (orig., $\text{क्षम्यमानः} + \text{मान}$); क्षम्यमानः (orig., $\text{क्षम्यमानः} + \text{मान}$); क्षम्यमानः , क्षम्यमानः क्षम्यमानः satisfied (rt. क्षम्यमानः , क्षम्यमानः); क्षम्यमानः , &c.

559. The roots क्षम्यमानः (to speak) and क्षम्यमानः (to weave) substitute क्ष for क्षम्यमानः ; e.g., क्षम्यमानः , also क्षम्यमानः (rt. क्षम्यमानः); क्षम्यमानः (orig., $\text{क्षम्यमानः} + \text{मान}$); rt. क्षम्यमानः . Comp. Sans. उक्त spoken (rt. क्षम्यमानः).

560. A few roots, in Avesta as well as in Sanskrit, do not form the past passive participle in क्षम्यमानः or क्षम्यमानः ; its meaning, however, is expressed by certain adjectives derived from the roots; e.g., क्षम्यमानः क्षम्यमानः emaciated (rt. क्षम्यमानः क्षम्यमानः); क्षम्यमानः क्षम्यमानः dried up (rt. क्षम्यमानः क्षम्यमानः); क्षम्यमानः strengthened (rt. क्षम्यमानः); क्षम्यमानः hidden, secret (rt. क्षम्यमानः क्षम्यमानः); * क्षम्यमानः exalted, raised (rt. क्षम्यमानः , क्षम्यमानः). Sans. पक्व cooked, mature (rt. क्षम्यमानः).

561. Causal bases, in Avesta as in Sanskrit, form this participle by rejecting मान्यमानः अय , and inserting the intermediate क्ष before मान्यमानः ; e.g., क्षम्यमानः caus. base of rt. क्षम्यमानः क्षम्यमानः to grow; past partic. pass. क्षम्यमानः . Similarly, क्षम्यमानः (rt. क्षम्यमानः क्षम्यमानः to be white); क्षम्यमानः (orig., $\text{क्षम्यमानः} + \text{मान्यमानः}$). Comp. Sans. बोधय caus. base of rt. क्षम्यमानः क्षम्यमानः to know; past partic. pass. बोधित ; कारय caus. base of rt. क्षम्यमानः क्षम्यमानः to do; past. partic. pass. कारित .

562. In several instances, the suffix क्षम्यमानः is added to the root after lengthening its vowel without the intermediate क्ष or the characteristic मान्यमानः ; e.g., rt. क्षम्यमानः क्षम्यमानः to hear; क्षम्यमानः well-proclaimed

* Comp. Dr. Kielhorn's Sanskrit grammar, 3rd Edition, p. 227.
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(lit.), of high renown; rt. **לָלַח** to go; **לָלַח** flung (as in **לָלַח-לְעַלְמָא** the stones flung from the arm Yt. 13, 72). **לָלַח** driven (as in **לָלַח-לְעַלְמָא** a cloud driven away by the wind Y. 9, 32). The feminine base of this participle is formed by lengthening the final vowel; e. g., **לָלַח**, fem. base **לָלַח**; it is declined like **לָלַח** (vide p. 72).

Past Participle—Active.

563. A past active participle is derived from the past passive participle in **לָלַח** (or **לָלַח**) by the addition of the suffix **לָלַח**; e. g., rt. **לָלַח** to work; past pass. partic. **לָלַח**; **לָלַח** one who has worked (**לָלַח-לְעַלְמָא** Yt. 13, 26); similarly, **לָלַח** (orig., **לָלַח** **לָלַח** **לָלַח**); see Y. 9, 30); **לָלַח** (from **לָלַח** **לָלַח**); rt. **לָלַח** to become propitious; past pass. partic. **לָלַח**; **לָלַח** one who has become propitious. Sometimes, the final **לָלַח** is shortened to **לָלַח** by the dropping of **לָלַח**; e. g., **לָלַח**, **לָלַח**, **לָלַח**, &c. Comp. Sans. कृतवन् one who has done (from कृत past pass. partic.) स्नानवान् one who has bathed (from स्नात past pass. partic.). The feminine of this base is formed by the addition of **לָלַח**; e. g., **לָלַח**.

The Gerund.

564. The gerund or verbal noun is generally formed by the addition of the suffix **לָלַח** (changeable to **לָלַח** after **לָלַח** and **לָלַח**), **לָלַח** or **לָלַח** directly to the root, the vowel of which is generally gunated. This form has nearly the same signification as the Latin gerund in *adum* like *amandum*, *monendum*, *regendum*; e. g., **לָלַח** proceeding (rt. **לָלַח**),

לָלַח smiting (rt. **לָלַח**), **לָלַח** praising (rt. **לָלַח**). **לָלַח** blowing (lit.), wind (rt. **לָלַח**); **לָלַח** befriending (rt. **לָלַח**), **לָלַח** praising (rt. **לָלַח**); **לָלַח** thinking (rt. **לָלַח**); **לָלַח** knowledge (rt. **לָלַח**); **לָלַח** receiving, accepting (rt. **לָלַח**); **לָלַח** forsaking (rt. **לָלַח**). Compare the Sanskrit gerundial suffixes *त्वा*, *त्वा* and *य*; e. g., *नीत्वा* having led (rt. *नी*); *पस्तुय*, *पय*, &c.

Verbal Adjectives.

565. Verbal Adjectives are generally formed by suffixing **לָלַח**, **לָלַח** (changeable to **לָלַח**, **לָלַח** after **לָלַח** and **לָלַח**), **לָלַח**, **לָלַח** or sometimes, **לָלַח** or **לָלַח** directly to the root, the vowel of which is, in most cases, gunated. These suffixes imply that the action, which the verb expresses, must be done, is allowed or deserves to be done. E. g., **לָלַח** worthy of propitiation (rt. **לָלַח**); **לָלַח** fit to carry (rt. **לָלַח**); **לָלַח** worthy of adoration (rt. **לָלַח**); **לָלַח** free from malice; **לָלַח** what must or ought to be sung (rt. **לָלַח**); **לָלַח** with this Gáthnic word, see Y. 10, 19). **לָלַח** (rt. **לָלַח** to love); **לָלַח** (rt. **לָלַח** to be glad); **לָלַח** worthy of adoration (rt. **לָלַח**); **לָלַח** daring (rt. **לָלַח**); **לָלַח** what ought to be spoken (in **לָלַח**, **לָלַח**); **לָלַח** fit for cultivation (rt. **לָלַח**); **לָלַח** desirable (rt. **לָלַח**); **לָלַח**

* Comp. Sans. गीय (rt. गी to sing).

fit to be invoked (rt. ५४) *होतव्य* efficacious, what ought to
work (rt. ५५); *करतव्य* कार्य what ought to be done (rt.
५६).—Compare Sans. suffixes तव्य and य in दातव्य what ought to
be given (rt. ५४); ज्ञेय what ought to be known (rt. ५७).

Note.—The feminine base is formed by lengthening the final vowel; e. g., وَدَانِ وَدَانِ, fem. base وَدَانِ.

The Infinitive.

667. The infinitive is generally formed by adding to the root the suffix וֹנָס; e. g., עֲוֹנוּסָא Geld. Y. 32, 14 (rt. עו); וַיְוֹנָס (rt. יו); וַיְוֹנָס* (rt. ו); וַיְוֹנָס* (rt. ו); וַיְוֹנָס* (rt. ו); וַיְוֹנָס (rt. ו); וַיְוֹנָס (rt. ו) to give; וַיְוֹנָס (rt. ו-ל to discern), וַיְוֹנָס (rt. ו-ל to go out) Y. 48, 14; וַיְוֹנָס† (rt. ו-ל), &c.

In several instances, it is formed by suffixing **وَدَّ**, **وَدِّدَ**
or **وَدَّدَ** to the root; e.g., **سَلَّحَ وَدَّ** (rt. **سَلَّحَ** -**وَدَّ** AR-عَدَّ
to increase, to encourage) Y. 71, 13; **سَلَّحَ وَدَّدَ** (rt. **-وَدَّ**
لَلَّ); **وَاسَعَى وَدَّ** (rt. **وَاسَعَ**); **وَجَّهَ وَدَّ** Wester.,
وَجَّهَ وَدَّدَ Geld. (rt. **وَجَّهَ**); **وَضَاعَ وَدَّ** (rt. **وَضَاعَ**);
وَضَاعَ وَدَّدَ (rt. **وَضَاعَ**); **وَكَّرَ وَدَّ** (rt. **وَكَّرَ**;
orig., **وَسَّلَ** to deceive).

Mark the infinitive forms לֵאמֹר Y. 44, 8 לֵאמֹר
Y. 44, 3 לֵאמֹר Y. 43, 9 (rt. לֵא to know).

* Mark the lengthening of the radical vowel in the Gathic dialect.

† Mark the suffixing of **د** to the reduplicated weak base.

† Comp. the Vedic suffix अभ्ये; e. g., यजभ्ये (rt. यज् to worship).

§ Observe the change of *g* to *q* between two vowels.

567. Moreover, the dative singular of any primitive abstract noun may be used in the sense of the infinitive; e. g., 𐎲𐎠𐎡𐎹 (dat. sing. of 𐎠𐎡𐎹); 𐎲𐎠𐎡𐎹𐎠𐎡𐎹 (dat. sing. of 𐎠𐎡𐎹); 𐎲𐎠𐎡𐎹𐎠𐎡𐎹 (dat. sing. of 𐎠𐎡𐎹); 𐎲𐎠𐎡𐎹𐎠𐎡𐎹 (dat. sing. of 𐎠𐎡𐎹); 𐎲𐎠𐎡𐎹𐎠𐎡𐎹 (dat. sing. of 𐎠𐎡𐎹); 𐎲𐎠𐎡𐎹𐎠𐎡𐎹 (dat. sing. of 𐎠𐎡𐎹); 𐎲𐎠𐎡𐎹𐎠𐎡𐎹 (dat. sing. of 𐎠𐎡𐎹); 𐎲𐎠𐎡𐎹𐎠𐎡𐎹 (dat. sing. of 𐎠𐎡𐎹); 𐎲𐎠𐎡𐎹𐎠𐎡𐎹 (dat. sing. of 𐎠𐎡𐎹). Comp. Sans. इष्टये (dat. sing. of इष्टि wish).'

568. Causal Infinitive.—*לְהַכּוֹת (from -הָכָה, caus. base of rt. לָחַץ to wound); לְהִשְׁמָע (from -שָׁמַע, caus. base of rt. שָׁמַע to hear).

569. Passive Infinitive:—**يُؤْتَى**, rt. **يُؤْتَى** (Prof. Justi).

Chapter IX.—Indeclinables.

570. The indeclinables comprise Adverbs, Prepositions, Conjunctions and Interjections.

Adverbs.

Adverbs may be divided into three classes.

571. (1) Those that are formed from nouns substantive and adjective, and, in some rare cases, from participles; e. g., **ইচ্ছাম্**, **অসম্মম্**, **ইচ্ছা** at one's will (orig., neut. acc. sing.); **ইচ্ছাম্** involuntarily (orig., neut. acc. sing.); **দেহি** long-delayed (adj. acc. sing.), **দেহাম্** (adj. acc. sing.), **দেহা** (adj. instr. sing.) openly, truly, surely; **দেহাম্** secretly (adj. acc. sing.); **দেহা** unawares, stealthily (neut. instr. sing.); **দেহা** clearly, visibly.

* Comp. the final **यु** to the Ved. suffix सं; e. g., वने, (rt. वद् to hear).

အသေအသေ (Gāth.) ever (instr. sing.); -လေလေအသေအသေ
အသေအသေ, အသေအသေ, အသေအသေ-အသေအသေ, -အသေ အသေအသေ
အသေအသေ အသေအသေ (Gāth.) for ever and ever (subj. dat.
sing.); ပညာအသေအသေ inwardly (abl. sing.); -အသေအသေ
အသေအသေ from without (abl. sing.); ပညာအသေအသေ far from (adj. abl.
sing.). Comp. Sans. दूरतः. အသေအသေအသေအသေ in a short time
(abs. subj. loc. sing., from ပညာအသေအသေ); အသေအသေ bright
(adj. nom. sing., from အသေအသေ); အသေအသေ wide, far (adj. acc.
neut. sing.). Yt. 8, 40. အသေအသေ not damped (lit.), dauntlessly
adj. nom. sing.).

အသေအသေ forthwith, as soon as (orig. pres. partic. Parasimai.;
rt. လေလေ to follow); အသေအသေ dispersed (lit.), aghast, dis-
mayed (past partic. nom. sing.). အသေအသေ, အသေအသေ (weakest
base from အသေအသေ) knowingly, intentionally.

572. (2) Pronominal Adverbs; i.e., Adverbs formed from pro-
nominal bases by adding certain suffixes, viz., အသေ ဟာ, ဟာ
denoting manner; အသေ ခ motion to a place; အသေ ဟ, ဟ rest
in a place; အသေ, အသေ (Gāth.) အ time.

The pronominal bases, to which the aforesaid suffixes are added,
are အ, အ, အ, အ, *အ, အ (demonstrat.) signifying
either this or that; အ (relat.) who, which; အ, အ (interrog.)
which? E. g.

573. Adverbs of Manner.—အသေ, အသေ (Gāth.). အသေ,
အသေ (Gāth.), အသေအသေ (also, အသေအသေ), အဟ, အဟ (orig. အဟ +

* အဟ is originally အဟ; in certain cases ဟ is changed
to ဟ; e. g., အဟ nom. sing.; အဟ dat. and gen. sing.

ဟ) in this manner, thus. Mark the compound form အဟအသေ
(Geld.) Visp. 12, 4. For this to us (lit.).

အသေအသေ (Gāth.), အသေအသေ, အသေအသေ (Gāth.) အဟ
as, in which manner; အသေအသေ, အသေအသေ (Gāth.) အဟအသေ Geld.
Yt. 1, 26. အဟအသေ Y. 44, 20; အသေအသေ (Gāth.) အဟ in what man-
ner, how? အသေအသေ how? အဟ how much?

574. Adverbs of motion to a place:—

အသေ, အသေ, အသေအသေ အဟ in this direction. အသေအသေ အဟ
in that direction. အသေအသေ, အသေအသေ (Gāth.) အဟ wherever.
အသေအသေ, အသေအသေ (Gāth.) အဟ where? in what direction? how?

575. Adverbs of rest in a place:—

*အသေ, *အသေ, အသေ, အသေ (Gāth.), အသေ Geld. Y. 44, 4.
အသေအသေ, အသေအသေ အဟ, အဟ (Ved.) here. *အသေအသေ there, in
that place. *အသေအသေ wherever. အသေအသေ where? အသေအသေ to any

¹ It also means 'when, how much' (see Vend. 9, 8. 9; Vend. 15,
44); အဟအသေအသေ anywise (Visp. 22, 2).

² It also means 'when, where' (see Vend. 5, 41; Vend. 13, 50).

³ Mark အသေအသေ Yt. 10, 9 (from အသေအသေ, အသေအသေ this
of the two).

⁴ အသေ အဟ sometimes signifies 'then, consequently' (see
Vend. 20, 4).

⁵ From the same are derived အဟအသေ, အဟအသေ here; အဟအသေ
အဟ not here. Mark အဟအသေ, အဟအသေ (Gāth.).

⁶ အသေအသေ အဟ with; generally used as the first member of a
compound word; e. g., အဟအသေ-အသေအသေ, အသေအသေ-အသေအသေ, &c.

⁷ အသေအသေ, အသေအသေ from whatever place.

place, anywhere; e. g., כאן Y. 39, 2; הנה (Gith.)
where? *הנה where?

576. Adverbs of Time:—**אז** then, upon this. **אז**
אז always. **אז** **אז** **אז** whenever; **אז**; **אז**, **אז**
 (Gith.) कदा when? **אז** (Y. 44, 20) at any time, ever.

577. (3) **Adverbial Particles.** A list of them is given below:—

ॐ (from ॐ) far off. ॐ Gāth. (orig.,
 ॐ + ॐ + ॐ) henceforth, beforehand. ॐ, ॐ (Gāth.)
 ॐ above, on; ॐ ॐ thus, in this manner; ॐ ॐ
 in what manner? thus; ॐ, ॐ ॐ, ॐ ॐ thus, thereupon; you;
 verily; ॐ ॐ (orig., ॐ ॐ) then, thereupon. ॐ
 then. ॐ ॐ ॐ in the midst. ॐ ॐ far from;
 sometimes, ॐ in the Gāthā dialect (see Y. 32, 11). ॐ,
 ॐ (from ॐ + ॐ) backwards. ॐ (= ॐ +
 ॐ) afterwards. ॐ henceforth, from hence. ॐ ॐ
 below, down; ॐ (orig., ॐ) ॐ further down.

ॐ, ॐॐ, ॐ आत thereupon, then. ॐ here (Darmes.);
 ॐ there (Darmes.); ॐ soon, immediately. ॐ,
 ॐ (Gāth.) इति in this manner. ॐ (Y. 43, 1) indeed;
 erily. Comp. Ved. व. ॐ outside the door; ॐ other-
 wise. ॐ, ॐ नु now, indeed, forsooth (Y. 59, 30; Y. 8, 5;
 Yt. 5, 89; Yt. 13, 145); ॐ-ॐ (Yt. 10, 69) not indeed;
 is sometimes used as an emphatic particle; ॐ न, Per. ॐ, Lat.
 ॐ not (see Y. 44, 19).

* Also signifies 'how, which?' (see Vend. 3, 40; Vend. 3, 4. 1. 5); 𐎧𐎡𐎴𐎠 in any place (Yt. 12, 22).

-ḥ (from -ḥ+) not here: -ḥ, ḥ, ḥ
 not, no. -ḥ (orig., -ḥ) from without. -ḥ
 outwardly. ḥ, ḥ ١, ٢, ٣, اكنون, كنون, Int. nune, now.

[illegible]

-**မ** as a prohibitive particle, meaning 'no'; generally used with
 the imperative, the benedictive and the potential; e. g., -**ါ**...**မ**
မ...**မ**, **မ**...**မ**. As the first member
 of a compound, it is shortened to **မ**; e. g., **မ**...**မ**,
မ...**မ**, **မ**...**မ**, **မ**...**မ**, **မ**...**မ**,
 (orig., **မ**...**မ**, **မ**...**မ**, &c.) see Yt. 5, 92. **မ**...**မ**
 (orig., **မ**...**မ**) not here. **မ** (very rarely used) not;
မ...**မ** not indeed; e. g., **မ**...**မ** Yt. 10, 60.

၂၂၃၆ မဂ္ဂ, မဂ္ဂ quickly, instantly. ပုပ္ဖေ ဘ, ပုပ္ဖေ ပုပ္ဖ
 when; မဂ္ဂမဂ္ဂ (Gath.) ever, always. ပုပ္ဖေမ မ-၆၆၃၃/၃

(Geld. Yt. 8, 33), $\text{දුක්ඛෙසංසාරෙ$ so long as, until. * $\text{දිව්‍යං$, ever, continually (rt. $\text{ධ්‍රැ$ to remain, to continue). $\text{සමානං$ equally, alike; exactly, just; $\text{දුක්ඛාදාපරිමාණං$ just as before.

Prepositions.

578. Prepositions, which serve to determine more precisely the sense of the cases, are used with the inflected forms of nouns and pronouns (except the nom. and the voc.), and mostly precede them.

List of Prepositions.

$\text{ඉ$ from, after, around, on, to, up to, near to. $\text{අසල$, $\text{අසල$ (Gāth.) on, about, for, concerning. $\text{දිශාසැර$ round about, from every side, near. $\text{නිමැස$ (from $\text{නිමැස$) compara. of $\text{නිමැස$ beneath, under. $\text{අසල$ on; e. g., $\text{අසල$ on a bed (Vend. 18, 26). $\text{අනු$ agreeable to, after. $\text{අතර$, $\text{අතර$ (Gāth.) between, under, in the midst of; e. g., $\text{අතරෙහි$ Vend. 1, 8.

$\text{අසල$ far from, away from, e. g., $\text{අසල$ apart from the former two (see Vend. 15, 48). $\text{අසල$ (Geld.), $\text{අසල$ (Gāth.) towards, near, down, off. $\text{අසල$ (from $\text{අසල$) towards, near, up to. $\text{අසල$ † near, towards, up to, at. $\text{අසල$ close to, near. $\text{අසල$, $\text{අසල$ (Gāth.) towards, near, by, to. $\text{දිව්‍යං$ Geld. (Yt. 13, 146) indeed to us.

* Also in compound forms; e. g., $\text{දිව්‍යංදිව්‍යං$, $\text{අසල$, $\text{දිව්‍යං$ ever in joy.

† E. g., අසල (= අසල + අසල); අසල (= අසල + අසල), &c.

අසල over, above, අසල over, through, across. අසල opposite to, against, facing, on, towards, from, in conformity to, compared with, for, in exchange of. අසල , අසල , අසල towards, to, against. අසල around, about, far from, except. අසල by, near, before, back. අසල (from අසල) before, in exchange of, for.

අසල (= අසල + අසල) before. අසල (from අසල) after, from behind. අසල behind, after. අසල behind.

අසල , අසල along with, together with. අසල from, for; e. g., අසල the son for his father.

අසල අසල = අසල (orig., අසල) below; අසල අසල (orig., අසල) above; අසල අසල = අසල except, different, from.

අසල with, accompanied with.

579. Conjunctions.

අසල , අසල (Gāth.) also, even, moreover, though, however; අසල even so much. අසල අසල on the contrary.

අසල , අසල (Gāth.) but; අසල (Yt. 8, 48) at cetera, others, the like. අසල , අසල (Gāth.) also, and.

අසල , අසල (Gāth.) and; it is an inseparable copulative particle, and is always subjoined to the word to which it belongs. When two or more words are to be joined, it is, in most cases, affixed at the end of each word; e. g., අසල අසල අසල Yt. 13, 87; අසල අසල අසල

અનુસર; અનુસર-અનુસર, અનુસર-અનુસર. Comp. Sans.

अनुसर, अनुमान.

અનુ after, along, according to; e. g., અનુ-અનુ to think after;
અનુ-અનુ to speak after; અનુ-અનુ to act after; (અનુસર-અનુ
see Yt. 5, 18).—Comp. Sans. अनुक्रम, अनुकार.

અનુસર અનુસર inter (Lat.) between; e. g., અનુસર-અનુસર to
stand between; અનુસર-અનુસર Sans. અનુસર-અનુસર to move in the
midst. અનુસર અનુસર away, off, far from, implying 'negation, priva-
tion'; e. g., અનુસર-અનુસર, અનુસર-અનુસર, અનુસર-અનુસર,
અનુસર-અનુસર, અનુસર-અનુસર.—Comp. Sans. અનુસર-અનુસર, અનુસર-અનુસર.

અનુસર, અનુસર અનુસર near, by, down, away, off, towards, implying
'privation, removal'; e. g., અનુસર-અનુસર, અનુસર-અનુસર; અનુસર-અનુસર to
carry off; અનુસર-અનુસર, અનુસર-અનુસર to cut off. અનુસર-અનુસર to
decrease (from અનુસર to grow); અનુસર-અનુસર to wither (from અનુસર
to grow corpulent or fat). અનુસર, in some rare instances,
implies 'opposed to': e. g., અનુસર-અનુસર opposed to Mithra.
i. e., the foe of Mithra.

અનુસર, અનુસર, અનુસર sufficiently, abundantly; e. g., અનુસર-અનુસર
(orig., અનુસર-અનુસર); અનુસર-અનુસર, અનુસર-અનુસર

અનુસર, Per. 1 towards, to, at, near, by; e. g., અનુસર-અનુસર Sans.

આ-અનુસર to approach; અનુસર-અનુસર to bring. Sometimes, though
rarely, અનુસર is substituted for અનુસર; e. g., અનુસર-અનુસર (for અનુસર-અનુસર;
rt. અનુસર-અનુસર); અનુસર-અનુસર (rt. અનુસર-અનુસર to come); અનુસર-અનુસર
(rt. અનુસર-અનુસર); અનુસર-અનુસર (rt. અનુસર-અનુસર); અનુસર-અનુસર
(orig., અનુસર + અનુસર; rt. આ-અનુસર to acquire, to receive).

અનુસર-અનુસર towards, near, by; e. g., અનુસર-અનુસર, અનુસર-અનુસર.

અનુસર, અનુસર (Gāth.) અનુસર on, near, under, into; e. g., અનુસર-અનુસર
Sans. અનુસર-અનુસર (=અનુસર+અનુસર+અનુસર)

અનુસર, અનુસર અનુસર on high, upward, loudly, out, out of, wanting,
exclusive of; e. g., અનુસર-અનુસર Sans. અનુસર-અનુસર to go up, to rise; અનુસર-અનુસર,
અનુસર-અનુસર, અનુસર-અનુસર, અનુસર-અનુસર, અનુસર-અનુસર
અનુસર, અનુસર (Gāth.) અનુસર, Trans. (Lat.) over, cross, awry,
evil, opposite; e. g., અનુસર-અનુસર, અનુસર-અનુસર (Gāth.) evil
mind; અનુસર-અનુસર, અનુસર-અનુસર, અનુસર-અનુસર to hold in deri-
sion, to despise (vide અનુસર-અનુસર, અનુસર-અનુસર Y.
45, 11).

અનુસર, અનુસર, અનુસર, અનુસર, અનુસર bad, evil, contemptible; e. g.,
અનુસર-અનુસર, અનુસર-અનુસર, અનુસર-અનુસર, અનુસર-અનુસર
અનુસર-અનુસર (lit.), an enemy; અનુસર-અનુસર ill-
name. Mack અનુસર-અનુસર (Y. 45, 5) evil monarchs.

In some rare instances, અનુસર is changed to its guna-equivalent
અનુસર; e. g., અનુસર-અનુસર, અનુસર-અનુસર.
It should be observed that અનુસર and અનુસર are used before
vowels, semi-vowels and sonants; before hard letters, અનુસર and
અનુસર are prefixed. Exceptions:—અનુસર-અનુસર, અનુસર-અનુસર

અનુસર નિ અનુસર downward, backward, far from, out of, implying nega-
tion, deprived of; e. g., અનુસર-અનુસર to dig, અનુસર-અનુસર to put
down, અનુસર-અનુસર to sadden (અનુસર-અનુસર to gladden); અનુસર-અનુસર
curse contrast અનુસર-અનુસર praise). Before અનુસર is changed to
અનુસર; e. g., અનુસર-અનુસર to sit down, અનુસર-અનુસર a protector.

lengthens its final vowel when it is used separately; e. g.,
 ...
 ...

... (Gāth.) ... out of, forth, from; e. g.,
 ...

... back, again, against, near, by, towards; e. g.,
 ... Sometimes, though rarely, ...
 is changed to ... (rt. ...)

... round about, all round, cross (questioning), far from;
 e. g., ... to enclose on all sides; ... to cross-
 question; ... to be far from working, not to work.
 ... is substituted for ... in ... (rt. ...
 ... to go all around). Comp. Sans. ... to embrace.

Note.— ... and ... affix ... before ... and ...; e. g.,
 ...
 ...
 ...

... former, prior, first; e. g., ...
 to go first (lit.), to surpass (see Visp. 22).

... far from, away, out of, beyond,
 different from; e. g., ...
 ... is originally ... compare
 of ... Comp. Par. ... in ... to
 scatter, to disperse.

... forward, forth, excessive, lengthwise,
 prominent, out of, free from, distanced from; e. g., ...
 also ...

... Sometimes, especially in
 the Gāthā dialect, ... and ... are substituted for ...;
 vide Y. 11, 18; Y. 33, 8; Y. 46, 3.

... (from ... or ...) forward, pre-
 eminent; e. g., ... (Yt. 12, 1. 2) created pre-eminent or
 progress-making; ... Yt. 5, 108.

... with, together with, including; e. g., ...
 ...

... (rarely) ... apart, separate from; different
 from, exclusive of; contrary to; excessively, through and through,
 all around; e. g., ...
 ... far from malice (Y. 54, 2); ... Yt. 15, 55;
 ... Geld. Yt. 15, 31 (also, ... the border) ...
 ... (Y. 10, 1). ... = ...; ... = ... to
 melt; ... = ...

... far off; implying 'departure from'; e. g., ...
 ... (Vend. 7, 2) ...
 (rt. ... to go away—off).

Note.— ... is very rarely used as a prefix.
 ... (Gāth.), ...
 ... (Gr.), ... together, with, com-
 pletely, wholly; e. g., ...
 ...
 ... a colleague; ...
 ... a meeting; ...
 (Gāth.) to combine; ... (Gāth.).

...that I may walk on (this) earth as a destroyer of .
malignity and a conqueror of the Demon-of-lie (Y. 9, 29).
... Thy praisers and Mithra-spreaders may we be called
O Ahura Mazda! Y. 41, 5; ...
(the highest of the lights) which is called the sun Y. 36, 6.

624. (1) The instrumental denotes the instrument or means by
which anything is accomplished; e. g., ...
by this Word will I strike (thee, O evil-doer Angra Mainyu!)
Vend. 19, 9; ... by means of his two
arms (Yt. 13, 107); ... by Thy shining
flame (Y. 31, 19). For further illustration, vide Y. 9, 29; Y. 28,
6; Y. 31, 19; Y. 33, 2; Yt. 1, 29; Yt. 10, 119; Vend. 2, 18.

625. (2) The instrumental also expresses accompaniment or
association with, and is generally used with the particles
... (Gath. ...), meaning 'with, together
with;*' e. g., ... with a cushion (Vend. 14, 14);
... Vend. 6, 27; ... with the victo-
rious wind (Yt. 13, 47); ... together with
pasture (Y. 29, 2). Vide Y. 32, 1; Y. 38, 1.

626. (3) The instrumental denotes the characteristic mark or
the attribute of a person or thing;* e. g., ...
... the Druj Naqu rushes away in the shape of a stinking
fly (Vend. 7, 3). Vide Yt. 13, 3.

* Comp. Dr. Kielhorn's Sanskrit grammar, 3rd Ed., p. 278.

627. (4) The instrumental is, in some instances, used for the
ablative, and vice versa; e. g., ...
from the house, from the borough (Vend. 10, 5). Vide Vend.
16, 2; ...
we praise Mithra, the lord of wide pastures, with offerings
(Yt. 10, 4). Vide Yt. 1, 9; Yt. 5, 8.

628. (1) The dative denotes the person or thing for whom or
which the object of an action is intended (the indirect object);
the purpose for which an action is performed, or that for which a
thing may be used.* E. g., ...
yea, these do we announce with celebrations
and present them to Ahura Mazda (Mills) Y. 4, 2; ...
—Vide Vend. 5, 57; Y. 26, 4-5; Yt. 16, 19.

629. (2) The dative of any noun denoting an action or state
may be used in the place of an infinitive of purpose.† E. g.,
... to withstand
the robbers and bandits (Yt. 6, 4). Vide Vend. 6, 6; Visp. 9, 3.

630. (3) The dative is, in several instances, used in the sense
of the locative. E. g., ... in the material
world (Yt. 13, 4); ... (Geld.)
in the land of Bawri (i.e., Babylon) Yt. 5, 29; Y. 9, 4; Yt. 5, 129.

631. (1) "The ablative denotes that from which something
else is represented as moving away or being removed; that from
which something keeps away, is kept away, or deviates, and the
like; the place or source from which something starts or proceeds
or is obtained."‡ E. g., ...
(Wester.)...when a person recites the praise
of Ashem when starting from his bed (Yt. 21, 11); ...

* Comp. Dr. Kielhorn's Sanskrit grammar, 3rd Ed., p. 279.

† Comp. Dr. Kielhorn's Sanskrit grammar, 3rd Ed., p. 279.

‡ Dr. Kielhorn's Sanskrit grammar, 3rd Ed., p. 280.

(4) The imperfect is used also to express an action habitual or frequently performed; e. g., *የገጠናዎቼ ልጆች (የገጠናዎቼ) ልጆች* (I desire to approach with my praise those Fravashis) which hold the heaven in its place apart, ... which hold the children in the wombs safely enclosed apart (Mills) Y. 23, 1.

(5) The imperfect is sometimes used to denote an action going on while another took place; e. g., *የወላጅነት ሰዓት ሲሆን* when barley is coming forth, the Daévas start up; when the corn is growing rank, then faint the Daévas' hearts (Darmes.) Vend. 3, 32. Vide Yt. 11, 4-6.

(6) The imperfect is also used to express events that have taken place at, or close to, the time of speaking; e. g., *የወላጅነት ሰዓት ሲሆን* he, the fullian, now fiercely fought against me on horseback (Yt. 5, 50).

(6) In some rare instances the imperfect denotes the pluperfect tense; e. g., *የወላጅነት ሰዓት ሲሆን* (Geld.) which (i. e., the Fravashis) show a beautiful growth to the plants, which had stood before for a long time in the same place without growing (Darmes.) Yt. 13, 55.

640. The imperfect subjunctive is mostly used in the Parasmaipada, and expresses—

(1) Future time; e. g., *የወላጅነት ሰዓት ሲሆን* Ashu-Vahista will smite the sickliest of all sicknesses (Darmes.) Yt. 3, 14. Vide Y. 44, 15; Yt. 13, 129; Yt. 19, 11.

(2) Contingency of an event; e. g., *የወላጅነት ሰዓት ሲሆን*

የወላጅነት ሰዓት ሲሆን...and of those people one happens to die (Darmes.) Vend. 5, 27. Vide Vend. 16, 3.

(3) Earnest desire on the part of the speaker; e. g., *የወላጅነት ሰዓት ሲሆን* who will praise us?...who will meditate upon us? who will bless us? (Darmes.) Yt. 13, 49. Vide Khor. Nyā., 1.

(4) Purpose or consequence; e. g., *የወላጅነት ሰዓት ሲሆን* as Ahura Mazda made the creatures many and good, many and fair, ...so that they may restore the world (Darmes.) Yt. 19, 10-11.

(5) The beginning of an action; e. g., *የወላጅነት ሰዓት ሲሆን* until the birds begin to fly, the plants to grow (Vend. 5, 12-13).

641. The imperative second person is used to express—

(1) Earnest advice; e. g., *የወላጅነት ሰዓት ሲሆን* (Geld.) thou Fravashis! go thou (forth) with the generous helpers (Mills) Y. 46, 16; *የወላጅነት ሰዓት ሲሆን* thither carry the seeds of every kind of tree (Vend. 2, 28). Vide Vend. 13, 16; Y. 3, 3; Y. 45, 1.

(2) Request, entreaty, invitation, or desire on the part of the speaker; e. g., *የወላጅነት ሰዓት ሲሆን* come to me for help. O Mazda! Yt. 1, 33. *የወላጅነት ሰዓት ሲሆን* do ye touch me? Y. 29, 1. *የወላጅነት ሰዓት ሲሆን* O ye Yazatas of full glory! give (us) courage and victory (Mills Nyā., 10); ...*የወላጅነት ሰዓት ሲሆን* now hear ye, now listen ye (who have come from near and from afar) Y. 45, 1. Vide Vend. 3, 21; Vend. 12, 6; Y. 33, 10; Y. 62, 1; Yt. 5, 22.

(3) Throat; e.g., وَمِنْ دَوَائِهِ... دَوَاءُ الْبَصَرِ
perish, O fiendish Drug! rush away, O Drug! Vond. 8, 21,-

(4) Benediction or blessing: e. g., *אמן אלהינו אמן* *אלהינו*
live thou long, live with felicity (*Aḥim-Gabam*, para. 18).

(5) Command *ex. 2.* *መስጠኛህን* *መስጠኛህን* *መስጠኛህን* speak these words
(Vend. 10, 2); *የሚመጣህ* *መስጠኛህን* *መስጠኛህን* *መስጠኛህን* *መስጠኛህን* *መስጠኛህን*
መስጠኛህን stand thou not near her; sit thou not on her bed
(Parsons.) Yr. 17, 57. Vide Vend. 12, 1.

Note.—The imperative second person singular and plural shares almost all these different meanings with the potential second person singular and plural.*

642. The imperative first person is used to denote—

(1) Future time; e. g., -^לאניבא (I will come to thee for help and joy (Yt. I. 2)). Vide Vend. 22, 3; Y. 28, 3.

(2) Wish or desire on the part of the speaker: e. g., ከጋላጽ ልጅ ለጋላጽ ልጅ that we may find a young husband (Yl. 15, 10); እርሱን ለማየት may we see Thea (Y. 60, 12). *Vide* Yl. 10, 108; Yl. 5, 139; Yl. 9, 26.

၂၆၇. *Abeymayawon* or promise; e.g., ... *သန့်စင်* - *အပ်* - *အပ်*
ကုသမ္မာဗျူဟ - *မဂ္ဂ* *မဂ္ဂ* *မဂ္ဂ* *မဂ္ဂ* by this Word will I strike, by this
 Word will I repel thee, O evil-doer Anga Manyu! (Vend. 12, 4).

(4) Irresolution, e. g., על מה אעלה ועל מה ארד what shall I do? shall I go back to the heavens? shall I sink into the earth? Yt. 17, 58. Vide Y. 46, 1.

(၆) Inquiry; e. g., မသေတမာရ နှစ်ပတ်လည် သို့မဟုတ်
မသေတမာရ သို့မဟုတ် မသေတမာရ whither shall we bring, where

* Comp. Dr. Kiehnorn's Sanskrit grammar, 2nd Ed., p. 269.

shall we lay the bodies of the dead? O Ahura Mazda! (Vend.
6, 44).

643. The imperative third person is, in the sense of *let*, generally employed in allowing or giving leave or power to do a thing; e. g., *וְהָיָה כִּי יִשְׁכַּח אֶת הַמִּצְוָה* (Geld.) and thus let the sinners by these means be foiled (Mills) Y. 53, 8. For further illustration, vide Y. 33, 9; Y. 35, 6.

644. The imperative third person also conveys the sense of earnest desire or wish, corresponding to the English auxiliary verb *may*: e.g., ᠮᠠᠨᠤ ᠶ᠋ᠢᠰᠦᠭᠡᠳᠦ ᠲᠤᠯᠤᠬᠤᠵᠢ ᠴᠠᠷᠣᠩᠭ᠎ᠠ
ᠴᠠᠷᠣᠨᠭ᠎ᠠ ᠲᠤᠯᠤᠬᠤᠵᠢ ᠴᠠᠷᠣᠨᠭ᠎ᠠ may
these Pravashis come satisfied into this house; may they walk
satisfied through this house (Yt. 13, 156). Vide Y. 10, 1; Y.
51, 17; Y. 58, 1.

645. In some rare instances, the imperative third person expresses the future time near at hand; e. g., မိမိသားစု
သားစု မိမိသားစု မိမိသားစု မိမိသားစု မိမိသားစု မိမိသားစု မိမိသားစု မိမိသားစု မိမိသားစု မိမိသားစု
O fair Yima, son of Vîranghat! on this sinful corporeal world
(severe) winters will shortly fall (Vend. 2, 22).

646. The perfect is used to indicate that an action is done or finished in the past.
In the reign of Yima, there was neither cold nor heat, nor old age nor death (Y. 9, 5). Vide YL 13. 67; Y. I., 21.

[illegible]

647. The Potential second person expresses—

652. When a noun is qualified by an adjective or a numeral,
the preposition mostly intervenes between the two; e.g., -
on the highest summits
(Vend. 6, 45); *with his club*
uplifted (against the Druj) Vend. 18, 80; *for ten nights* (Yt. 13, 49). *Vide* Y. 65, 5; Yt.
14, 81; Vend. 9, 56.

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